

Division.....I.....

Section.....7.....

No. ....





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THE  
MISSIONARY REVIEW.  
[of the World]

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PUBLISHED AT PRINCETON, N. J.

TERMS.—\$1.50 a year, in advance, in U. S. and Canada; 8 shillings in Europe, and 8 shillings, or 5 rupees, in India, China, Africa, South America, and Mexico. No Charge for Postage.

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VOLUME X.

(JANUARY, 1887, TO DECEMBER, 1887, INCLUSIVE.)

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The Princeton Press.  
C. S. ROBINSON & Co., BOOK AND JOB PRINTERS.  
1887.



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# THE MISSIONARY REVIEW.

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*Nil Desperandum, Christo sub Duce.*

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VOL. X.                      OCTOBER, 1887.                      NO. 10.

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## I. WEIGHTS AND WINGS.

That is a beautiful myth which represents the birds at first as created without wings. Clothed in rich plumage and endowed with sweet voices, they could not fly. Then God made the wings and bade the birds go, take up and bear them as burdens. At first they seemed a heavy load, but as they lifted them to their shoulders and folded them over their breast, lo! they grew fast! The burdens became pinions, and that which once they bore, now bore them up to the heights of cloudless day. They could now soar as well as sing.

We are the wingless birds, and our duties are the pinions. When at God's beck we first assume them they may seem but burdens. But if we cheerfully and patiently bear them they become less and less a load. His yoke becomes easy and His burden light, and so we who once were slaves, become the Lord's freemen and mount up on wings as eagles. Duty has become delight. The weights on the feet of the athlete have turned to winged sandals on the feet of him that bringeth good tidings, like the *talaria* of Mercury, the messenger of the gods.

When God made each believer a messenger of the gospel, He had at heart not only the salvation of the lost but the best good of the believer. We are all naturally like the snail; we carry our little world upon our back and venture out of our shell only to pick up dainty morsels. God puts us in the midst of the unsaved, that we may go *out of ourselves*. He might send His angels to fly in the midst of the heavens and proclaim the everlasting gospel, but

what would become of the believer? He would be a dwarf and a cripple. The reflex influence of evangelistic effort upon the church itself is scarcely less important and valuable than the direct influence upon unsaved souls. While, then, this universal responsibility cannot be avoided or evaded, there should be no desire to escape it, for in it lie the secrets both of growth and of joy.

Growth is the law of all life, and action is the law of growth. The tree grows, because there is motion in its cells; action among its atoms; and so the root fibres strike downward, the stem fibres upward and outward, and the sap courses up and down. Beneath a silence which is like the hush of death, God hears the tread of life, and we see the proof, in leaf and bud, in bloom and fruit. The silence is only the secret covering life, the hiding of its power. A human limb that is not used cannot grow, but withers and shrivels; the blood is stagnant; life is dormant; waste is no more replaced by supply; all healthy development depends on life's endless revolutions. It is the one uniform law in every sphere of life, that powers are impaired, weakened, and finally lost by the lack of exertion and exercise. Stagnation breeds decay.

Natural law has its correspondent in the spiritual world: "To him that hath shall be given and he shall have abundance; but from him that hath not shall be taken away even that which he hath," or "seemeth to have." God's law is: *USE OR LOSE*. There is nothing good which is not lessened, and lost at last, by not using. In God's economy disuse is misuse, abuse. Selfishness and self-absorption swell our worse self and shrink and shrivel our better nature. Self-denying service—work for God and for souls—shrinks whatever is unworthy of us and feeds and fattens that other and nobler self.

And so Paul said: "Herein do I exercise myself"—he was the athlete, making weak and flabby muscles hard and firm, and strong, and sinewy. Our spiritual life finds its gymnastics in work for souls. The field is the world, and work in it not only gets a crop but makes the sower and reaper more a man and more a saint. It is thus that an intelligent disciple feels and knows that lost souls need his labor scarce more than he needs it; as a devoted Methodist bishop has said, "it is not merely how may I save others, but how may I save myself?" Self-love drives and draws the child of God into service. The idleness which shuts us up to self-indulgent,



lazy ease, shuts the channels of the soul to the influx of the life of God. No wonder that the first love is left! He who like Paul from the hour of his conversion starts to win souls, cannot lose or leave his first love save to find a second and better; everything left behind by such a disciple is only a goal gained and becoming a starting point for another goal farther on. He not only saves his *soul*, but saves his *life*.

Yes, all growth comes of action. Grace, as well as nature, says so. We see a truth with clearer eyes for trying to make others see it. We lift our load the easier for helping others bear their burdens. The true giver never fails to get back; he gets in giving. If not paid back in his own coin, God's royal bounty pays him in heaven's own shekels. He gives goods and gets good; he gives a word of instruction and gets knowledge, or a word of cheer and gets joy; he gives a lift and gets lifted; gives a tear and gets his own tears wiped away. This is giving bread and water and getting ambrosia and nectar; giving a copper and getting a mine of gold and gems.

So does nature teach and enforce the second lesson of grace, that, as there is no growth without action, so there is no joy without growth.

It is the still pond, not the running stream, that freezes. The union of cold and quiet gives thick ice, but the rapid current of the brook cannot freeze solid; if the frost gets hold of it at all, it is only to spread it with crystal which really keeps it warm; while, if the current be rapid enough, like the rushing torrent, it defies the cold, or if it freezes at all it is motion-congealed—the very ice is the image of life.

You are neglecting souls; you are cold and hard, and joyless, because the dull, dead stagnation of selfishness has left you to freeze solid. What you need is *current*. Your spiritual life must have motion, action; if it runs it will sing; there will come the murmur of music, a deep, sweet peace like that of God, a joy like unto that ever Christ set before him.

These figures of speech must not veil the thought they are meant to reveal. All this is but expanding the old maxim of Dr. Duff, "that to cease to be evangelistic is soon to cease to be evangelical." When work for the souls of men declines or ceases, the way is open for every doctrinal and practical error.

Shaftesbury said to an assembly of young men: "Depend upon it, whatever you think when you are young and stirring, the time will come when you will take counsel with your grey hairs, and you will then bless God that your career has been one by which your fellows have been benefited and God honored; and if you have endeavored as much as lay in your power to advance His holy name, and to do good to all that were within reach of your influence, *nothing is more likely to keep you from mischief of all kinds; from mischief of action, of speculation, from every mischief that you can devise, than to be everlastingly engaged in some great practical work of good.* Christianity is not a state of opinion and speculation. Christianity is essentially practical, and I will maintain this, that practical christianity is the greatest cure of corrupt speculative christianity. No man, depend upon it, can persist from the beginning of his life to the end of it, in a course of self-denial, in a course of generosity, in a course of virtue, in a course of piety and in a course of prayer, unless he draws from his well-spring, unless he is drawing from the fountain of our Lord himself. Therefore I say to you, again and again, let your christianity be practical.\*"

We have met nowhere wiser words: "The fruitful bough, whose branches run over the wall," is that which grows from a strong, well-rooted, vigorous and healthy stock on the other side. The foremost disciples in spiritual attainment are the foremost in unselfish, persistent, untiring work for souls. Nothing makes our experience here as the days of heaven upon earth like the consciousness of being used of God to win souls. Even Christ himself is fully satisfied only when He sees of the travail of His soul, and beholds His countless seed. How slow we are to learn that the divine secret of joy is filling up that which is behind of the sufferings of Christ, in becoming ourselves the messengers of His saving grace, and the means of making that grace effectual to the salvation of others. One may well be crucified with Christ, in order to be glorified together; and this is taking up the cross and following Him, to be willing to be what He was and to do as He did, to bring many sons unto glory.

No man, perhaps, in all christian history, has shown more devotion to Christ and to souls than the apostle Paul. He surrender-

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\*Hodder's Life of Shaftesbury, I., 327-328.

ed all things for the sake of sharing in the fellowship of His sufferings. But his renunciations were far overbalanced by his compensations, and the Epistle to the Philippians is his balance sheet. What things were gain to him, those he counted loss for Christ, laboring incessantly and becoming all things to all men that by all means he might save some. Yet his life's keynote was, "Rejoice in the Lord;" and he who went down into the lowest depths to lift up the fallen is the man who was caught up into the third heaven and heard what it is unlawful to utter.

There is, then, a double need of evangelization. Only thus can the wide world ever be reached by the gospel message, and only thus can the true life, health, growth and joy of disciples be promoted and secured.

God needs every believer in the work of discipling others. This is not limiting God: what He *might* do, and what He *will* do, are two different questions. His declared plan is, and always was, to use the disciple as a witness for Him and a winner of souls. There never was or will be a body of ordained preachers large enough to evangelize this world without the help of the great body of disciples. Generals and captains may plan a campaign and conduct an engagement, but it is the rank and file that do the marching and the fighting. Every torpid church, or idle christian, is a hindrance to God's cause, and a help to the enemy of God and man, a dead weight upon the usefulness of those who are willing to work and a block upon the chariot wheels of God. He who anywhere neglects work, everywhere delays work. The church at home is the engine of the whole machinery of the work abroad. What if there be no adequate motor to keep the wheels revolving! and what of the indifferent disciples who throw on the fire more water than fuel!

When Sir Joshua Reynolds painted Sarah Siddons, as the Tragic Muse, he placed his own name on the skirt of her robe, content, as he said, to go down to posterity on the hem of Mrs. Siddons' garment. If we but knew the present joy and the future glory of those that turn many to righteousness, we should be willing to take the lowest place among all those who have part in this work, which is the only one that angels envy.

## II. THE WORK OF MISSIONS.

BY REV. A. A. PFANSTIEHL.

“Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.” (Acts IV. 12.)

Here we have an urgent reason why we should make known the name of Jesus to those who have never heard it, if we hold, as we must, that it is the duty of believers to be the means of saving their fellowmen.

“For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” (Rom. X. 13-14.)

Here we have the necessity of sending missionaries to heathen lands, if the world is ever to be converted to Christ. We are here plainly taught that it is necessary to *hear* of Jesus—hear of the historic Christ. 'Tis timely to emphasize this truth, for we hear much said of an *essential Christ* being sufficient to save men. That is, that he who through reason and conscience comes to know of right and wrong, and then does the right as far as he knows it, is virtually a christian, and hence will be saved though he has never heard of Jesus' name. Such, *e. g.*, were Socrates, Cato, &c. But what is this but doing away with the necessity of the atonement—the necessity of the life and death of Jesus? What is this but trampling under foot the blood of the Lord Jesus?

Practically this is what it amounts to. I go to a moral man, one who does his duty to his family, his community, and is a strictly just and honest man, a man who is called “good,” and I present the claims of Christ to him. He answers me: “Why should I go any further? I know what is right and what is wrong, and do what is right; what more need I do? what more *can* a man do? Isn't he essentially Christ-like?—a christian?” Such men are the hardest to convert.

Two important matters are involved in this doctrine:

1. A difficulty we have, if it is held extensively, at home to convert men who think that they are safe, and will be saved, if they are but Christ-like in behavior, without believing it to be necessary to be *in Christ by faith*, and

2. It will have a serious bearing upon the work of missions in foreign lands. If the knowledge of reason, and the commands of conscience are sufficient to save men, then, argue many, why shall we expend so much time and money in preaching Christ to them?

It is, therefore, highly important to emphasize the fact that these are *not sufficient*. There must be a light from heaven to enlighten the path, or men must forever grope in spiritual darkness,

in spite of the light of reason. There must be a power from on high communicated to them from Jesus Christ the Savior or they never can become *good* in the sense of being saved. Oh! make known Jesus Christ to them, and they then, and only then, can and will learn the way to and of everlasting life.

With this as *the solemn truth* in this matter, shall the Christian Church, that has it in her power to send the needed light, and that is able to tell of the power, stand idly or indifferently by, and see millions grope ignorantly on in spiritual darkness, even amid shrewdness of intellect, and acuteness of reasoning powers, as many of the heathen possess. Is it nothing that God has vouchsafed to christian lands that light and has exercised that power upon their hearts, when He has commanded, at the same time, that they go and proclaim the Gospel of Light to the world? There are now, say the latest reports, 1,000,000,000 heathens and Mohammedans in the world who are perishing without the knowledge of the love of God in Jesus our Savior. And what is being done to convert them? There are, in round numbers, 6,500 messengers sent out to all the heathen. This gives to each man and woman, thus sent out, 167,000 souls—provided they were equally distributed; but some of these women are the wives of missionaries, and the 3,700 men in foreign fields have often to labor singly among ten or twenty millions of heathen! *Ten or twenty millions to one man!* whereas we can boast of 120,000,000 of professing Protestant Christians, covering Britain, her colonies, America, and parts of the continent of Europe.

If the christian world will honestly and conscientiously look at this matter, what but shame and confusion must result? Hard as adamant must that heart be that is not affected with the shameful waste of money and time and labor spent upon amusements, personal adornment and gratification, where thousands and millions of benighted souls are perishing for the want of the bread and the water of life! Knowing these things, eyes open to see the startling figures, ears open to hear the awful truth of the facts, must they not heed the words of an appeal made to England: "Where, then, is our love to our fellow creatures, if we do not rise to communicate to them that unspeakable blessing, which has first visited us that it may be sent to others? Where is our humanity, our benevolence, our compassion, if we spring not forth in this office of grace? What! shall the unhappy widow still perish on the funeral pile; shall the helpless infant still sink under the hand of its parent; shall the deformed orgies of Juggernaut continue to prevail, and the bones of the wretched pilgrims whiten its plains; shall the horrible rites of cannibalism yet subsist, and temples for the worship of devils be openly reared; shall all the disgusting ceremonies of impurity and blood remain in undiminished force; shall ignorance and vice and despair brood over the fairest portion of the globe, and the prostrate understanding and savage passions

of man bind him a slave to the earth?" What answers the Church of Christ to this? a church rich in men, in money, in power, in opportunities, in privileges, in grace! Thank God the answer comes rolling up from missionary societies from all parts of the Protestant world, from children's bands and women's Boards, "No, a thousand times no, a loving, earnest no." Oh! let each christian do what he can to help to raise the fallen, enlighten the world. Does any one say: "What will my mite help?" Listen and I will tell you in the words of another: "Have you never seen any of those diamond ornaments worn by great ladies? They are flowers rather than ornaments, roses of jewels, leaves made out of gems, and glittering with diamonds instead of dewdrops. And how are they made? Out of atoms of precious stones, scrapings and savings that other people might fling away; but a jeweler knows their value, and knows, too, what can be made out of them when set all together. It is the whole that is beautiful—the flowers made out of so many bits. So will our gifts be, when set all together, diamond ornaments set in the crown of our blessed Redeemer, flashing new glory upon the saints who in love, whilst on earth, did what they could to save souls." Oh! if we would give the Lord simply the scrapings and savings off our tables—mere crumbs—many souls would be saved from starving! *But why be so penurious? Why not ask Him to sit with us at the table; yea, give Him the place of highest honor?* Are we willing to do what we can? Heaven will be brighter, our eternal joy greater, if we will.

A missionary was called to the deathbed of a heathen convert—a young girl of eighteen summers. She hastened at the call, and found the beautiful girl already in the dark valley of death; but her countenance was bright. Seeing the missionary, she said with feeble voice: "Come near; let me take your hand. Dear missionary, I'm dying, but I'm so happy! Jesus is my Savior! I'll soon see him! And, dear friend, when I get to heaven, the first thing I'll do will be to go before the great White Throne, bow before the Savior, and lay my crown down at His feet, and then I'll ask Him to let me go and stand at the gate of heaven, where I'll watch for your coming; and, when you come, I'll take your hand and lead you before the Throne, and I'll say: "Dear Jesus, here is the missionary who was willing to leave home and friends to tell a poor heathen girl like me of a Savior. Place a very bright crown upon her head; and then we'll spend all eternity together in love and praise" And thus she died in joy. Shall not *all* God's children be so self-sacrificing with their money, talents, prayers, work and lives that redeemed souls will be waiting and watching for them at "the beautiful gate?"

Columbia, Mo.

### III. "THE REJECTED FACTOR IN AMERICAN CHRISTIANITY."

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The author of this very impressive address well says: "There is no passage in literature more sad and touching than the 11th verse of the first chapter of the Gospel according to John, 'He came unto his own, and his own received him not.' The imagination cannot conceive the unutterable loneliness of the Rejected, nor the ingratitude and criminality of the rejectors. He came to his own world, and, in a peculiar sense, to his own nation and kindred, but they received him not.

During a period of 15 centuries an unbroken line of prophets had spoken of Christ, his coming, character, mission, and rejection by men. So widely and deeply had their teaching impressed the popular mind, that there was a general expectation, not merely among the Jews, but wherever the Jews had been scattered throughout the Roman Empire, that some man of extraordinary character and endowment was about to enter the world.

But when he came he was to the expectant multitude as 'a root out of dry ground; he had no form nor comeliness, nor any beauty, that they should desire him.' While they were looking for a conqueror who would tread down their enemies, and set up again the throne of David in more than former magnificence, lo! there comes a man born in a stable, with no visible means of support; whose chief attendants were rude fishermen, and who was so poor that he had not where to lay his head. The *real* Messiah was so unlike the *ideal* one that men mocked at his claims, and his countrymen, at last, nailed him to the cross as a pretender and impostor. As we look back to those times, with the history of the Immanuel in our hands, we marvel at the blindness of men. That they should not have seen through all outward disguises the greatest of the sons of men; that beneath a prophet's mantle and an ascetic's abstemiousness, they should not have discerned the divinity of the incarnate Son of God, seems to us unaccountable. Were the christian consciousness of the land to speak, no doubt it would say, had we been there we could not have made such a mistake. We should have seen that this man answered to the prophetic picture; the shining of the Godhead so illumined all his person, and lit up his lowliness above the majesty of a king, that we could not have mistaken him. Be sure our spiritual discernment would not have failed so sadly; *we* would have received him as the expected King, the Savior of the world.

But before any of us are too sure that we would not have rejected him *then*, let us be sure that we do not reject him *now*. . . . The *real* Christ walks the world to-day as truly as he did eighteen centuries ago, and is received or rejected by men as truly now as he was then."

Our author goes on to say that Christ is rejected *now* "in the person of the weak and lowly, who bear his image and need his grace," on the ground of Christ's own showing that "whosoever receiveth *them* receiveth him, and whosoever rejecteth *them* rejecteth him"; making the very issues of the final judgment turn on this pivot. With great force and resistless logic he applies the test to our treatment of the weak and lowly races within our jurisdiction, the American Indians, the Chinese and the Africans.

We have quoted his fitting and forcible introduction for quite another purpose. We apprehend that Christ is rejected now, to a fearful extent, from the very elements of Christianity, both as we practice it ourselves, and as we teach it to others. Where is the church, a band of professed believers, or an individual member, who does not demonstrate, in all business relations, daily life and walk, more of the spirit of the world than of Christ as he lived and walked among men? Were he to appear among us again now incarnate, in humble garb and bearing, with the same tokens of poverty and utter absence of worldly position and power, who of our men of influence in the churches, who of our ministers of the gospel, even, would receive him to their homes and hearts, and listen to his divine teaching: "*My Kingdom is not of this world*"? In self-seeking, in love of aggrandisement, position, place, power, and highest honors, in display of wealth, costly equipages, dress, personal ornaments, costly houses, furniture and appointments, is there not a radical departure from the spirit and teaching of the Son of God, which places professed Christians of the present day more in the position of the Scribes and Pharisees and crucifiers of Christ than of his humble followers whom he sent forth to disciple all nations.

And in all our plans and efforts for teaching and winning souls to the faith of Christ, whether in christendom or in heathendom, is not this one vital element of the gospel greatly wanting? In his teaching, preaching, and efforts to win souls, who relies wholly, or even mainly, on the elements of God's truth involved in the sufferings and death of Christ? Who pleads with men to flee from the coming wrath and be reconciled to God, to repent and believe in Jesus, *for the salvation of their own souls*? With this one special motive of saving the soul, if urged at all, who does not suggest, with the emphasis of many repetitions, the social worldly advantages



of being a member of a popular church? Go to the ignorant and unbelieving masses in our large cities, and observe the efforts of our city missionaries. Are they in earnest to snatch these sinful souls from eternal burnings? Do they plead with them as in imminent peril of eternal death? Do they make salvation from sin and hell the one engrossing motive of their own efforts, and keep this one motive ever before the minds of those they seek to win? Do they not rather mingle secular and worldly motives in such large proportion as to overshadow, if not crowd out entirely, the spiritual motive? Do they not seek to win them with gifts of clothing, of food and fuel, of fruits and flowers, and of money? Is there not a constant rivalry among the workers, influencing the distribution and larger use of these worldly gifts? Are not the minds of these unbelieving masses thus diverted from the spiritual gain of pardon and salvation, which should be and must be the only motive leading to true repentance and faith in Christ?

We were recently conversing with a youthful worker among these city masses, so intensely engrossed, and so deeply impressed with its importance, that all efforts to secure his attention to the 856,000,000 who know nothing of Christ and his great salvation proved quite abortive. In his view the needs of these ignorant masses in New York City outweighed the needs of the whole heathen world. We reminded him of the immense number, comparatively, of christian workers like himself already laboring in behalf of these city masses, while we had toiled on 20 consecutive years *alone* in a parish of four millions of Hindus never cared for by any other christian worker. He sought to parry the force of our logic by saying: "More than half the time, strength and money expended in this city work is wasted in foolish rivalries, the workers striving; by all possible motives, to draw away those attending other Sunday Schools and services to their own;" thus revealing the unworthy motives of these city workers and their patrons, in seeking their own aggrandisement, and the demoralizing and damaging motives thus fostered in the masses for whom they labor. How can such mission work awaken in these masses true concern for the salvation of their own souls?

And must we confess that this same ruinous usage obtains in our foreign missions? Yes, it is even so. Not so extensively in all missions, we trust, and yet in many it obtains to a very damaging extent, and in some it is so prevalent as to quite overshadow or

entirely supplant the spiritual motive, and render the labors of the missionaries almost barren of spiritual results. In such missions, after the ingathering of converts has well begun, so long as liberal gifts, and money and large salaries to native converts abound, the influx to the mission churches continues in large numbers. But let the missionaries so far come to their right mind as to begin to consider their obligation to train the native churches to self-support, let them see that they are paying salaries from mission funds to native preachers and pastors from *five to ten* times larger than native churches are able or willing to pay, and, under the pressure of these new thoughts and views, let them begin to restrict largesses and limit or reduce salaries, and not only does the ingathering of converts cease, but the disaffected go away and walk no more with them. This evil in Christian work, both at home and abroad, is one that deserves most prayerful consideration by all Christian workers. Men cannot be bought or bribed to become *true* believers. The real, vital, spiritual motive must not be ignored or kept in the background. It must be made prominent and emphasized in all Christian work, to such an extent that any kindly acts of benevolence to the poor and suffering will be purely incidental, and have no weight at all in drawing converts or inquirers. The drawing power and motive must come wholly from the consciousness of sin and guilt, and the need of pardon and salvation through atoning blood. Unless this consciousness can be awakened, and the spiritual motive rendered active and effective in the minds and hearts of those for whom we labor, our efforts will prove abortive. We may, indeed, draw together bands of *professing* believers with our gifts and the worldly motives we present, but they will be "way-side hearers," enduring only so long as the worldly motives are kept operative, adding nothing to the vital forces of the true spiritual church, but proving rather a dead weight and a reproach to it. Unless christian workers, in christendom and heathendom, can recognize this "*rejected factor*" of Christ and the cross, and make it first and prominent in all their efforts, heathenism will continue to increase both at home and abroad. Rather than continue our present use of gifts and money and worldly motives to induce the vicious and unbelieving to attend our services and become members of our churches, we had better be as poor as Paul, or as the Son of God himself was. Was there not true philosophy, as well as divine wisdom, in Christ's poverty?

## IV. LETTERS.

1. *Dr. Cousland—Swatow. Persecutions in China.*

I suppose you have heard more or less about Sin-ün—the auspicious beginning, the harmony among the Christians, the ingathering of whole families rather than of individuals from different households, and the steady spread of the interest. At last we mortgaged one of the brethren's houses to use as a chapel. Soon after, the first mutterings of the storm were heard. The village elders said that no others were to be allowed to join the religion. If I am not mistaken, a placard to this effect was issued. Then threats were indulged in against the Christians, so that word was sent to us about it. The messenger reported that just as he left a boy came into the chapel saying that the house of an inquirer was being attacked. We immediately sent word to preachers Bun and Aji to go there at once, see the village elders, and explain the rights of the Christians to them, also sending a copy of the Viceroy's proclamation issued at the time of the Franco-Chinese War. Then Iá, the preacher, came out. The inquirer, "Chiam-tshù" by name, had his house attacked and partially plundered on the 24th April by a mob who afterwards came to the chapel. The things having been removed to some extent from the chapel before the mob arrived, the amount lost was not great, and the building was not greatly injured. We sent Iá back at once to act along with the other two preachers in trying to get a peaceable settlement.

Two days afterwards a boy came out with the news that Chiam-tshù's house had again been plundered and his wife badly beaten. It turned out that her arm was badly gashed, in, I think, trying to save a pig from the mob.

We then saw the consul, and he wrote at once to the Phouleng magistrate and to the Tautai, asking that the Christians should be protected and further violence prevented.

Four days afterwards Iá and Bun turned up. They reported that they had seen some of the village elders at Sin-ün, and that they had told them that they would seize their own people who have become Christians, and give them their choice between giving up their Christianity and being expelled from the clan; and that the preachers must leave the village at once. It was said that it was only Bun's tact that saved them from a beating. They afterwards learned that the villagers had seized five of the Christians. When we learnt this we put the whole case in the hands of the consul. Three days afterwards three of the men who had been seized came out. When the mission of the preachers failed a number of the Christians fled, some to Miow and others to the Baptist place at Kaulám. Iá went to the latter place with his wife and child. The villagers then laid hands on Chiam-tshù, and put two swords on his neck, threatening to kill him. His father knelt down and besought them to kill him and spare his son. Chiam-tshù being obdurate they put him into prison, and proceeded to deal with him and others they had seized. They were dragged to an ancestral temple, and their arms tied behind them round the pillars. They were then exhorted in the presence of an immense crowd to return to the customs of the clan and the worship of the tablets and idols. They refused. They were then beaten with thorn bushes and bamboos until one elderly man, Phèng, partly because of his uncomfortable position, in which he could scarcely breathe, and partly from loss of blood due to a blow on the nose, fainted. The villagers thought he was going to die and had him carried away. The others were then released with threats that if the Yamen runners came from Phouleng they would be seized again. So they escaped and came some here and others to Miow. Before the last of them left the runners had arrived, one on horseback and four in chairs, beside a few foot soldiers. They got 16,000 cash from the villagers, and blamed the Christians for not giving them

any. How could they when there were only one or two old women left? Phêng's daughter, a girl of fifteen, who wished to come to the school here, escaped by night in boy's attire, and under cover of an enormous hat.

The messenger who took the dispatch to Phouleng went afterwards to Sin-ün. Nobody would tell him anything about the Christians, but he found out from some children where the chapel was. It was empty and deserted, and the roof parts broken, so he went out to a pool behind to wash his feet. The two old women heard from a child that there was a Christian in the chapel, and sent word to him. He found them in sore tribulation, and did his best to comfort them. "Trust, and don't be afraid, it will be all right yet." They were silently praying to God—poor old bodies. Chiam-tshùì has been let out, and is, I believe, here in Swatow. The villagers are determined to fight the case to the bitter end. If the Christians return to heathen customs, they can come back to the village and reoccupy their desolate houses in peace; if not they will use their property, houses, fields, &c., to raise money for the bribes and other expenses of the Yamen, and when that is done will assess the villagers for the necessary funds. Chiam-tshùì is the only well-doing son of a bad family, and his old parents have followed him in professing Christianity because he was good and the other children bad.

## 2. *W. C. Wilcox, Inhambane, Africa.*

To those interested in missions in Africa and the best plan of conducting them, this letter may prove helpful. Of the wisdom of some industrial operations in connection with them we have little doubt. Bishop Taylor, and nearly all Independent Missions in Africa, introduced such operations largely from the outset, and even the Scotch Presbyterian Boards resort to them and find them of special service. So also the Hermansburg Missions and some others. That Bro. Wilcox feels their importance is sufficiently manifest from his letter:

OBERLIN, O., Aug. 11, 1887.

EDITOR MISSIONARY REVIEW.—*Dear Sir.*—It has been suggested to me that I ought to write a few words to your magazine in reference to our object in coming to America.

We have, as you may know, spent about six years in mission work in South Africa, a part of which time was spent in establishing a new mission at Inhambane. Now we are at home, and we have not been gone as long as missionaries of our society (the Am. Board) are expected to remain in the field, and I find it is necessary to make some explanation of why we came so soon.

It must be known, then, that we were led into a plan of mission work which is quite different from anything which has ever been formed by the Board, and requires another class of laborers to be sent out. So it seems to me that the plan will not have a perfectly fair trial as long as we continue under the auspices of the Board.

I do not pretend to know how mission work can be carried on better than the fathers who have built up and conducted the missions of the Board for so many years, nevertheless I do claim to know more than any man who has never been on the ground, some things which are necessary to be done in our special field, and I have just reasons for thinking that we could not do these things situated as we were.

Inhambane is a Portuguese province, and is of course under the sway of the Papacy. When we first went there to start a mission, we were formally prohibited from establish-

ing a Protestant Mission, or publicly teaching or preaching the gospel. But religious liberty was tolerated to the extent that every man had a right to teach his own household. So it was admitted that if we should get a plantation and employ laborers to carry it on there could be no legal objection to teaching them. With this sanction we got a grant of 2,400 acres of land and employed our laborers and went to work.

But while it was necessary to begin in this way on account of the government, I had seen enough of the needs of this field to convince me that if the plantation was carried on in good faith, it would be a help to the work aside from its being the only way to get a legal privilege to teach religion, but it could only be through genuine work. It is true we came out to teach, that was our principal object. Nevertheless, it was plain to me that if we employed men and paid them the regular wages of the country, they should be required to earn their wages, just as they would be required to do in working for any other planter. Anything less would be paying people for the privilege of teaching them, the evil of which it is not necessary to speak. Then, of course, if any men earned their wages, we did not need an extra appropriation from the Board to pay them. That they could be made to earn their wages I was so confident that I was willing to be responsible for them myself if I could have their services in the proper working hours of the day. But my two colleagues thought that, as our principal object was to teach, the best working hours should be made to give way to the best hours for teaching; and one of my colleagues thought that, as the work was a secondary consideration, the men could not be expected to earn their wages, and we should therefore have an extra appropriation from the Board to pay their wages.

Here, then, was a radical disagreement, which made it necessary for us to separate upon different stations. My colleagues thought there was nothing to fear from the Portuguese, wherever they should teach, and they did not want to have anything to do with the plantation. So I got our grant of land transferred to another location, and thought we would try it a while alone. But I insisted from the first that we ought to have some assistance to make our plantation a success. We needed some tools to begin with, and an assistant who understood more about farming and mechanical labor than I did.

But such matters must be controlled by the majority of the mission, and as the majority of the mission were not in favor of the plan, there did not seem to be any prospect of our getting what was wanted to make the plan a success. Still we hesitated to sever our connection with the Board. I thought if I could see the Secretaries or the Committee personally I could make them understand the feasibility of the plan, and we would get what was needed to carry it out. Then I could have the opportunity of securing just the help that was needed. But it was just as impossible to get to America, with the majority of the mission opposed to it, as it was to get what we wanted where we were. But there was one way in which it could be done. I thought if we should resign, we would be sent home, and then, if the Board could see any way to send us back, in such a way that the plantation plan might have a fair trial, it could do so; if not, we would be free to go back independently, or upon the faith plan.

So we offered our resignation and came down to Natal. It was necessary for us to wait till we could hear from the Committee, before we could come to America. But we were obliged to come as far as Natal, because a hostile army of natives had plundered our house and taken or destroyed nearly everything we had that was of any value.

But the brethren in Natal were loth to let us go, and assured us that they approved of our plan and would be glad to see it succeed. They even went so far as to vote that if we would return to our field we should have our helper and all the money needed,

free from the control of our colleagues for three years, so that we should be perfectly free to give our plan a fair trial.

But the Committee informed us at once that they could by no means consent to such an arrangement, as it would be contrary to all precedent. The only way we could go back was to submit to the control of our brethren as before. As we could not feel that our plan would get a fair trial in this way, there was nothing left to us but to insist upon our resignation.

We admit, of course, that the principle is right that a man should be willing to submit to the majority. But the majority is sometimes wrong, and it is never right to submit to wrong. Then ours was a special case. In the first place, we had been allowed to go to Inhambane with the express design of introducing some reform in the line of self-support. We went there and labored a year with no helper to get the work started. We conceived of the plan of the plantation, got the grant of land, with the approval of the Committee, and of our brethren in the Zulu Mission, all before we were joined by another missionary. And now, after we had got it started, steadfastness of purpose required us to give the plan a fair trial. But this we felt that we could not do as long as we were subject to the control of brethren who were not in sympathy with the plan.

Now, I don't want to do anything to harm the influence of the Board, and I must say that the dearest friends that I have are among its officers and missionaries. But I am firmly persuaded that this plan of a mission plantation ought to have a fair trial, and I am just as firmly persuaded that it never would have had a fair trial as long as we were controlled as we were.

Sincerely your brother in Christ,

W. C. WILCOX.

V. ANSWER TO THE PRESBYTERIAN BOARD OF  
FOREIGN MISSIONS, REQUIRED BY  
GENERAL ASSEMBLY.

Presented to said Board, Oct. 3, 1877.

SPEAKING THE TRUTH IN LOVE. EPH. IV. 15.

(Resumed from page 569.)

The 14th proposal of my paper is

*XIV. Moved that our Foreign Board be instructed to increase the Autonomy of its Missions by voting no grant of money except at the request of a majority of the Missions in which it is to be expended—that early in each fiscal year the estimated income of said year be divided into three parts, viz.:*

*Part 1. To cover all fixed salaries at home and abroad, with home incidentals.*

*Part 2. To be a reserve fund sacred to sending out all fit candidates as soon as ready.*

*Part 3. To be apportioned to the Missions by your Board in full session, according to the needs and efficiency of the several Missions, each Mission to subdivide its portion, by a majority vote, to the several parts of its miscellaneous work.*

*Autonomy* is the great want of our Foreign Missions. Next to the presence, grace, love, spirit and power of God, indispensable to all Christian workers, there is no lack so lamentable, no want so great, no element so imperative, as this. If you would eviscerate all manhood from your Missionaries, and make them submissive, inactive, complaisant, vegetating and useless automatons, then strip them of their independence, surround them with a cordon of rules *ever-varying at the pleasure of the Board or Committee, that is, the Secretary*, so as to divert the Missionaries' eyes and hearts from the importance and exigencies of the work around them, and keep them forever watching the wish and beck of the ruling mind or power at the Mission House in Christendom. Do this, and if a Paul or a Peter or a Barnabas ever rises up among your Missionaries, I'll guarantee you'll recall him without waiting for leave of Presbytery.

One of the most able and devoted Missionaries now in India writes: "The early Missionaries \* \* were wisely left much to themselves as the best judges of their own ability, unfettered by home legislation, which in these days is so prone to direct Missionaries in their plans and enterprises, in opposition sometimes to their matured views and counsels, whereby their enthusiasm becomes weakened, and their usefulness seriously impaired. Were the responsibility, often so unnecessarily, not to say, imprudently, taken up by home Boards and Committees, more frequently, as formerly, thrown upon the Missionaries themselves \* \* the stimulus imparted to them would be increased, and they would be preserved from sinking down to a dead matter-of-fact level, which is the bane of Missionary life, and one of the chief obstacles to progress."\*

There are proper limits of power and privilege which should be observed by all men. Impose them on all your Missionaries alike, by fixed rules never to vary. (If one of these rules forbids your Missionaries ever to loan or mortgage Mission property, it will be healthful and right; and, if observed, will forestall in future such legislation as occurs on pp. 345, 358 and elsewhere in your Minutes.)

But within these limits give free scope for the freest action, and pile on responsibility enough for ballast. The Church can trust a band of 4 or 20 Missionaries in India or Africa to determine, by majority vote, the means and agencies and plans of work most effective for evangelizing the heathen, or trust them to divide their portion of the money, to the different branches of their work, quite as safely as it can trust *four, two, or one* of you, living on this side the globe, and having no personal knowledge or observation of the data and reasons which ought to govern in the case, to exercise this same power. I ask no *personal* favor for Missionaries.

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\*See Hist. of Prot. Missions in India, p. 29.

Let their own salaries, grants and perquisites be determined as now, or in any better way you can invent, provided *you abrogate all favoritism*. But let the entire work, in all its details, and the money expended in this work, be directed and controlled wholly by the majority vote of the Mission.

You have virtually and theoretically embodied this principle of my paper in your printed Manual. (P. 7. II.) you expressly say: "The Board will regard the ministers and elders sent from this country, who are members of Presbytery, as charged with special responsibility for the expenditure of the funds remitted by the Treasurer of the Board or received in the field for its use, and will require their recommendation of all estimates and expenses before giving its approval to them."

Here is the very principle of my proposal. Act up to this and my details will commend themselves. Do you claim to have acted on this principle? Then why all those cases already mentioned above on p. 24, including your vote of \$10,000 for Woodstock, \$1,000 to Bro. Woodside, and \$5,050 to Mr. S—t. Had you "the recommendation" of any Mission for these expenditures? Is not your action in these cases in direct conflict with your own rule? Being in the Indian Synod when the subject of the Woodstock School was canvassed, after you had voted the money and purchased the property, I happened to *know* that no member of the Mission, or Synod, seemed willing to bear any responsibility for that purchase. You had voted and sent the money with no previous Mission action or recommendation in the case. Every brother who spoke in Synod on the subject, seemed to deprecate the purchase, but to feel it necessary, then, to make the best of it. Hence the building was repaired and the school was begun. It has involved a heavy expenditure of time and money—two or three young lady Missionaries teaching in it, one brother superintending it, and probably some \$20,000 expended upon it. Its education of European and Eurasian children is good in itself considered—as good as would be like benevolent work at Newport, Saratoga, or Long Branch; but its relation to our Mission work in India is very remote; there is one or more Protestant schools, I am told, in the same place in which those children could be educated—no *native* child has ever yet been educated at Woodstock, so far as I know, and is not expected to be in future. Should not that school have had more deliberation and a vote of the Mission before the purchase of the building? Can you hold those Missionaries responsible for that heavy expenditure? Of this one vote, recorded in your Minutes July 1, '72, I speak with confidence because of the certainty that you had no previous "recommendation" of the Mission. Of many scores of your votes expending money, your Minutes intimate no such previous recommendation, and therefore, how is General Assembly's Standing Committee to know that each and every one of them is not in violation of your own rule?



You have this rule already in your own Manual. Kindly help me persuade General Assembly to enforce it.

The details for applying this rule require but a word. The division of your estimated annual income into *three* parts, and the apportioning of the third part to the different Missions, all to be done at one full session of your Board, at the beginning of your fiscal year, would relieve you of the drudgery of more than half your fortnightly meetings, and would do up at one session the great burden of your labor for the whole year.

As every fixed salary at home and abroad, and also home incidentals, are known quantities, and a list is, or should be, always at hand, Part 1 becomes known at once. This *must* be allowed. The amount expended in sending out Missionaries the past year becomes the basis of calculation for Part 2, subject to such allowance for known circumstances and changes as your judgments shall dictate. The importance of this Part 2 being determined and held sacred to its purpose can hardly be over-estimated.

July 14, '73, you voted not to send out Rev. Messrs. Chapin and Newton for the present—evidently because of your heavy debt.

Jan. 19, '74, you voted to defer Rev. Farnham for more funds.

Dec. 13, '75, you declined appointing a Missionary to the Dakotas for financial reasons.

Jan. 11 and 25, '75, you record Rev. Messrs. Murray and Hazkit's offer of service, one or both of whom was long delayed—Mr. Murray some 18 months.

The influence of such delay in sending out accepted candidates, on all young men in the seminaries thinking of the foreign work, is manifest. Many are thus prevented from offering for this work. For two years past my appeals and arguments to young men have constantly met the reply: "If we offer ourselves, the Board can't send us." This Part 2 should be as sacred to its purpose as is the 1st part to the fixed salaries.

Subtract the sum of your 1st and 2d parts from your estimated income for the year, and you have your 3d part, to be apportioned to the several Missions according both to the need and success of each Mission. Here is your opportunity to mark your appreciation of faithful labor, promising fields, and results secured with God's help and blessing. You can do this with the truest, most conscientious sense of responsibility, and with the happiest effect on all the Missions and workers. An extra *personal* grant of \$900 to a sleepy station, plodding on listlessly, and after 20 years of existence reporting only 5 native communicants, and no school even, is a premium to bad management, financially and evangelistically, if not to sheer laziness. Enlarged means to a live Mission for extending work, the wisdom, energy and results of which cannot be hid, come like timely rain falling on good seed sown in good soil, ensuring still richer harvests.

As soon as you make the apportionment of this 3d part to the several Missions, each Mission should be informed just what its own part is; and here ends your responsibility in regard to this, further than to see that the Treasurer transmits it in regular instalments. Each Mission can better decide how much of its portion should go for schools, scriptures, tracts, hymn books, land, houses, churches, &c.—for each branch of its work—than you possibly can. As I look over your Minutes, brethren, I confess I marvel at the needless, and worse than useless, burden you have been attempting to carry. I open your Minutes and read as follows, viz.: Sept. 2, '72, voted leave to Rev. Dr. L—— to employ two native assistants. Now how can *you* tell that this is the best use of the money you can furnish that Mission? Dr. L—— ought to know, and doubtless would know, if he knew also his limit—just how much money he could have for the year, and no more. But this he don't know, even if the general estimates of his Mission have been approved by you; this process of carrying particular items to you in detail forestalls a careful balance and comparison of his wants and means for the whole year, and throws upon you the responsibility he ought to feel himself. He wants the helpers now, and so he asks you for them. To-morrow he'll want a teacher, school-house, or something else, and, like the child who never thinks of the possibility that father's purse can get empty, he calls on you every time. You learn his wants, one at a time, and can't judge at all which are the more emergent. He don't try to judge, for as soon as he feels the want he writes to you to supply it, and when, at length, you stop, nine chances out of ten he'll grumble at you and the Church, too, and find his most pressing needs remain unsupplied. What is the remedy for this evil extending more or less through all our Missions? Let each Mission know its limit for the year, and then let *it* use the money to that limit according to *its* judgment—not yours—spending no time in writing such requests, or you in legislating about them. What need you or the Church care whether your Missionary has two assistants or one, a teacher, a school-house or a church, provided he keeps within his limit of means, and brings out results to God's praise and glory?

I open your Minutes and read again:

Nov. 11, '72, voted \$75 to Gaboon Mission to print catechism.

Dec. 23, '72, voted a grant of Spanish Hymn Books.

Feb. 10, '73, voted \$150 to print Hymn Book in Corisco.

Mar. 10, '73, voted \$120 to print Portuguese Tract for Brazil.

Apr. 2, '73, voted to employ Mr. Crom as Teacher to Pueblos.

June 23, '73, voted to appoint Teacher to Nez Perces Indians.

Oct. 27, '73, discuss Rev. Condit's request to print Chinese

Hymns.

Nov. 24, '73, appointed Teacher to Nez Perces.

Feb. 2, '74, voted \$200 for Spanish Hymn Book.

June 11, '75, voted leave to build school-house in Petchaburi.

Sept. 27, '75, voted rent of house at Abeih.

Dec. 13, '75, voted \$300 for printing Tracts at Canton.

I give these as specimens of hundreds, involving often much larger amounts of money, endangering heavy debt to your Board when, if all such details were left to the Mission, acting under its limit of expense, there would be no danger of incurring debt, and every chance of wiser decisions.

At best you can know the necessities in each case only through the Missionaries, by the tedious and unsatisfactory process of correspondence, and after all must base your action on *their* judgments. Why not let them act directly, without such tedious, time-consuming correspondence and delay? Please reconsider, then, the great advantages of this (your own) rule brought into practice.

1. It would relieve you of four-fifths or nine-tenths of the troublesome questions now coming to your Board.

2. It would secure the subdivision and expenditure of each Mission's portion, by men on the ground, far better fitted to do it than any men in America can be.

3. It would relieve your Missionaries of such a vast amount of official correspondence that they would have much more time and strength for their appropriate Mission work.

4. It would relieve your secretaries of so much official correspondence that some of them would have to turn Missionaries, or Pastors, or invent something else to do.

5. Such administration will tell on our home Pastors and churches, and rapidly increase the Board's income. If you doubt it, try it.

6. It will secure a far more effective use of funds in the Missions.

7. It will enable your Foreign Board to keep out of debt. It leaves no possibility of debt except by a failure of the churches to send in the estimated income, which may be kept in safe limits.

8. It will far better develop the efficiency of your Missionaries. Does not responsibility, within proper limits, develop a man? Let the men of a given Mission have the largest freedom—the fullest scope for their best judgments, genius and efforts. Let them plan without dictation, and execute without friction or restraint, to the full limit of the funds apportioned to *their* Mission. Let them feel, if they fail, that the failure is *theirs*; and if they succeed, that their success, under God, is due to their own wisdom and energy.

9. It will promote mutual love, respect and good will among your Missionaries. Make a majority vote on all such questions an unchanging law, and the established rules of our church courts the

only process of discipline, and your Missionaries will respect each other's rights and votes, and, instead of each seeking to ingratiate himself into special favor at the "head centre" of power, they will take pains to keep each other well informed on all points of common interest in each other's work. What chance will Satan then have to foment divisions and strifes, and, by appeals to your arbitrary power, induce you to recall faithful Missionaries without trial by Presbytery?

10. It will enable the Board to send out promptly every fit candidate offering for the Foreign Field. The spirit of our young Brethren entering the ministry, will no longer suffer check from the long enforced delays of accepted candidates, waiting months and years for you to get money to send them out.

11. It will better develop local resources in the Missions. When the funds you send us from America fail to meet the wants of our expanding work in India, all friends around us there, see it quickly and send us supplies to prevent curtailment. In my own experience an English Chaplain, noticing my need of help in supporting my schools, has gathered and brought me unasked \$1000 on a single occasion. But when the Secretary of the A. B. C. F. M. under which I was then laboring, came to India on Deputation, interdicted and blotted out my schools, which had never cost the home funds of the Board a farthing all the years of their existence, and even boasted of the wealth of the American churches, declaring they were amply able to support us, and saying in so many words: "We don't want to depend on English friends and funds," what wonder the benevolence of those English friends somewhat abated, that the missions became embarrassed, and that same Board soon abandoned one of them on the plea of insufficient funds to carry it on!

Our true policy is to go to India with the benevolent gifts of our American churches, not to educate the children of Europeans and Eurasians who are abundantly able to educate them at their own expense, and whose children are already Christians, or nominally so; but to engross our time and energies and money in direct labor for the heathen themselves, enlisting the prayers and gifts and efforts of all Christians near us, in the same work.

A striking instance of the development of local resources in India, is furnished in the work of Rev. William Taylor there the last few years.

Drawing no funds from his churches or Missionary Societies in this country but the bare passage money of some few of the co-workers he has attracted to him, he has, with God's help, built up, in five years, a whole conference with 24 preachers, and 1300 church members and workers who support their own Ministers, pay all running expenses, and have already built churches worth \$60,000!

12. Such autonomy in your Missions abroad will enable *one* Treasurer and *one* Secretary to administer funds indefinitely enlarged, with no increase of officers or increase of expense for them, till the world shall become evangelized.

We are often told that the percentage of expense for officers greatly diminishes as the total income increases. In 1865, with an annual income of \$268,442, the expense of the Secretary and Treasurer's department of your Board was *three* per cent., reckoning percentage as you are wont to reckon it. Ten years later, in 1875, with an annual income of \$494,359, the expense of the same department had risen to more than *four* per cent. This percentage of officers' salaries at different dates in the same Board, and also of different Boards, gives reliable data of comparison. But is not the usual calculation of the percentage of cost of your administration, as compared with that of worldly schemes, a specious fallacy, at best? Are we not in danger of befooling the public and ourselves, too, by any comparison of the percentage of the working expenses of such a Society with the percentage of the working expenses of any secular or worldly enterprise? In case of a business firm or company the two factors used to determine this percentage are, the total income and the total working expense. In determining the working expense, the salaries of Secretaries, Treasurers and Clerks, constitute only a moiety. The amount paid to every servant and agent—every outgo whatever—must be included. And this total expense divided by the total income, gives the percentage of working expense on the income. Apply the same principle to this Board, and you must reckon not only the salaries of the officers, but also of clerks, cost of printing, all expense of every kind incurred at the Mission House and the salaries of all financial and business agents abroad; and to this should be added all sums paid to children and missionaries on furlough in this country, including cost of home voyages—and then, what about the salaries of several thousand pastors, elders and young ladies in the churches who act as your collecting agents? How much shall we add for them? Call them voluntary, or gratuitous agents if you please, and yet their service destroys your basis of comparison with business firms which pay all such agents. And even with this immense and valuable service thrown in, if you will draw a strict line between what is expended on the active workers in the Mission fields, and what is expended on the home machinery, the old, infirm, invalids, children, voyages home, &c., which will be the greater factor, the sum spent on those in active service, or the other? Is it not due to contributing Christians and Churches that an attempt be made to ascertain these two factors with all possible accuracy? But, after all, how and where can you get any common basis of comparison with secular and financial enterprises? To get any dividend at all their income

must exceed expense. *Your* income is wholly expended on agents at home or abroad. *Their* net gain is their income remaining over and above expenses. *Your* net gain is the Christian education and enlightenment diffused, and the souls won to Christ among the heathen. No common basis exists. With you, *all* is expense and worldly gain not to be looked for.

This work of Foreign Missions is pre-eminently our self-denying branch of Christian work over and above all others. Not even patriotism becomes a motive here. No thought of worldly gain may find place here. The Missionary, or Secretary, who desires a large salary, should seek it elsewhere. "All seeking of fame, all regard to great worldly emolument, and all craving of office, should be for ever eschewed and cautiously guarded against by those who are concerned in the management of Foreign Missions."—DR. ASHBEL GREEN.

Allow this *Autonomy* in your Missions, and as your annual income shall increase, your Missions also will increase, and self-administration and control will increase in like proportion, this element being self-adjusting; and, as your Treasurer can send a bill for £5,000 with as little trouble as he can for £5, and your Secretary can write to a Mission of 10 or 50 members in the same time he can to one of 5, or 2 members, it is evident the indefinite enlargement of income and operations need involve no increase of officers or of expenses for their support.

#### GRATUITOUS SERVICE.

13. And just here ought to be considered the desirability, and feasibility, of *self-sustaining* workers. We have a few such Missionaries now. God grant their number may be rapidly increased.

Bro. Field, of the *N. Y. Evangelist*, (of June 28, '77,) seems to scout the idea of a Missionary's giving himself, and his money, too, to support himself in this foreign work—and favors the idea that a Missionary should be allowed a salary large enough to be able to give back some of it to the work. He even attempts to justify your Board in giving a Secretary so large a salary that he can give back \$2,000 of it! What a sweet jewel consistency is, is it not?

Why should not scores of our devoted, wealthy men and women become *self-supporting* Missionaries in this blessed work? And why should not Treasurers and Secretaries and clerks enlist for the home part of the work *in the same way?*—rejoicing to do this work at their own charges from love to Christ and souls. This work demands the utmost each and all can give, from the widow's mite to the wealthy man's million; and then the most rigid economy in its expenditure. And praying men and women must come to feel that it is just as proper to give themselves as to give their money; and better still, to give their money and themselves too.

Let our young men and women go to this work by scores and hundreds, as the best and holiest work in which human hearts and lives can be expended. And let the home offices be filled with such self-supporting workers.

You, members of our Foreign Board, serve, so far as you serve at all, gratuitously. Our grand army of *women* administer their various Boards and Agencies almost entirely by *unpaid* service. God bless them and help them to provoke our wealthy *men* to like love and good works. Let us fight it out on this line still more largely. Let your present officers catch this same spirit, or magnanimously resign in favor of any able and devoted men who will volunteer *unpaid* services. Let ministers and laymen, whether still in business or retired from it, have an opportunity to *give* their time and energies to this work at their own charges. Let some plan be devised by which Christian men and women in all parts of our beloved Church may volunteer for any branch of this service, as they now do to go to the Missions abroad, only let it be for *unpaid* service, and let the fittest be chosen to fill vacancies; while those not chosen at first shall have due credit for willing hearts and worthy aims, and shall constitute a "roll of honor" ever ready for emergencies.

Our first officers, as before stated, were such volunteers, asking nothing and receiving nothing for their labor of love, some of them serving thus for years. Ex-Governor Farish, a late member of the C. M. S., told me that the Rev. Dr. Venn, one of the ablest Secretaries that Society ever had, served it almost his lifetime at his own charges. There are men enough in our churches—able and devoted men—who love this cause well enough to fill every home office and clerkship in the same way, and I believe they would gladly do so if they had the opportunity.

One of the latest utterances of the venerable Dr. Ashbel Green, whose memory is still fragrant in our beloved Church, was: "In managing the Missionary concerns at home there certainly ought to be as strict economy in the use of Missionary funds as an enlightened regard to the prosperity of the general cause will permit. To waste or misapply these funds would be a species of sacrilege; and the more gratuitous services that are freely offered the better."

The popular idea—popular in some quarters—that we need men of great brains, stirring eloquence, and remarkable executive ability, in these home offices, is a *popular blunder*. We need, rather, men of great piety, remarkable self-denial, and quenchless love for Christ and the souls of the heathen. Let Pastors manage the eloquence, making it a thousand-fold more burning and effective from its spontaneity and non-professional elements. A humble Secretary, working at his own charge, *giving* his own life in *unpaid* services to the cause from pure love to Christ and souls, would

electrify more hearts and elicit a hundred-fold more generous gifts from the churches, than would the most eloquent preacher in America on \$10,000 a year as Secretary of your Foreign Board. Your self-denying officer, working at his own charges, would, with God's help, nullify the disaffection both of Missionaries abroad and of Pastors and Churches at home; and help nullify the reproaches of unbelievers everywhere. He would do much to fire Christian zeal and raise the flood-tide of holy self-sacrifice, which alone, under God, can overwhelm all obstacles and bear forward this blessed work to its full completion.

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## VI. AFRICA.

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### 1. *Mackay in U-Ganda.*

The intrepid missionary, Mackay, still remains alone, working on single handed at the capital of the cruel, persecuting Mwanga, nor does he show any wish or thought of deserting his post. In quite a long letter to his associate, Mr. Ashe, in London (now on route returning to U-Ganda), Mr. Mackay gives facts and details some of which we feel sure will interest our readers. The letter is published in full detail in the *C. M. Intelligencer*. We give the following brief extracts :

Latterly, on account of an increase of night stealing and house robbery, a decree has gone forth to "catch" all found on the roads after dark. This has materially altered my arrangements. Pupils can now only come by day, hence those in hiding can scarcely come at all. Not a few others stay, however, all night and leave early in the morning.

I think I told you that Musissi Mutuba had been arrested. He is still in custody. Samsoni was also caught and speared in the leg, but got off, and has recovered. Zachariah and Samuel, with some others of those still in hiding, have been secreted by me for a day or two at a time . . . On Sundays I have always a little gathering, and after prayers and the Litany, I give them a short address. Every day we have morning and evening prayers, and at the latter I give them a little lesson. Several strangers, more or less, are always present. I only wish the time were come when we could have a proper parson. As for singing, of course we have none, for which I am exceedingly sorry. . . . More recently an Mgwana, who had also been of the Bishop's party, arrived here. He was one of thirteen (or fourteen) who, he says, were spared as being juniors. The king's order, he says, was to kill them all, but the Basoga saved them as slaves. His name is Hamis Turki. He gives me the names of seven of his companions who are still at Luba's in custody. Some five or six more, he says, have escaped since the massacre, running to Wakoli's. Of these Ibrahim, the Bishop's head man, was one. I am sending to the Consul the names of all whom Hamis knows to have been killed, and of those saved alive. I can get almost no fresh information out of him. We seem to have learned most particulars before. Only he avows that the Bishop and Ponto were the first to be killed. They were stripped first of all clothing, and speared. The others were some speared, some shot. He says that the Bishop



kneeled down and clasped his hands as if in prayer, and was speared in both sides at once when in that attitude. I shall (D. V.) send this man to Msalala in the *Eleanor*. Poor fellow, he had no easy task in escaping from Luba's and getting over the Nile in disguise. I shall be glad when he is out of the country, as he may be discovered here and murdered. . . . Were I to try to define the present standing, I could only say that matters are still in *statu quo*. No amnesty or pardon has been granted. Reading and learning go on clandestinely, but not, of course, altogether without the knowledge of the authorities. Possibly they feel themselves unable to exterminate the faith, yet would gladly do so. It is like electricity in the atmosphere; it goes on gradually acquiring a high potential, then comes a sudden shock and fire and storm, and then a period of calm. Now it is just during such a period of calm that any substantial interference from without will prove of permanent value. When fury and blind murder are in the air, men will listen to no arguments or reason, or terms conducive to their own interests. Now, that the blind rage has to a certain extent subsided, something may be effected in the direction of securing the human right of toleration for these helpless Native Christians. It is not merely a question of philanthropy, nor a matter of charity, but an imperative duty. "I was in prison and ye came unto Me." "Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me." These Christian Baganda are the brethren of the Christ; they therefore must not be left to prison and stake one moment longer than can be helped. Our Christian friends in England are perfectly able to help them if they wish to do so. If they do not, and that speedily, it will be to their lasting dishonour in time, and I fear to their ultimate condemnation, if the twenty-fifth of St. Matthew means anything. . . . Since you left I have got a present from his Majesty of some three loads of cowries, and half dozen cows. I have thus not wanted milk. I made recently a primitive churn out of a rejected candle-glass. In this way I get a little fresh butter every day. . . . I am happy to inform you that Musissi Mutuba has been set at liberty two days ago. I am not aware that any more of our lads are in prison, although several of the Roman Catholics are still. Many of ours are still in hiding, however, i. e., more or less so. Musalalalo (Nyonyintono) has returned from a pillaging expedition with much booty. He was sent to *nyaga* Sebalija.\* His following are therefore for the moment in great favour, and are daily receiving lands, guns, and other privileges. It is only half a year since they were all the objects of the darkest suspicion, and all their guns taken from them. Then came the bloody days, and many of them perished. So it is ever up and down in this unsettled land. Now, then, is the time for knocking the nail on the head, and trying to get some concessions in favour of those who lean to Christianity. Must we wait for another explosion actually to take place, and see more of these helpless people murdered, before any steps are taken to secure for them only freedom of conscience?

FRESH PARTICULARS OF LAST DAYS AND DEATH OF BISHOP HANNINGTON.

*October 12th* (1885).—After leaving Mr. Jones and the bulk of the caravan at Kwa Sunda, we came to a place called Kwa Mtindi. Mtindi, the chief man of the place, treated us well and gave us a camping-ground.

*13th*.—The next place we halted at was Kwa Mtunga; this man is a Sultani Mkubwa (a great king,) and possesses a large dominion.

*14th*.—Mtunga said he would take us to the lake, so he started, he acting as guide. We saw the lake like a big sea. We turned back and slept near Mtunga's village.

*15th*.—The next day we left early, and walked a long way. We slept *porini* (in the desert).

\**Nyaga*—Lugando word, meaning to plunder.—K. P. A.

16th.—On getting up we found we were near a banana-grove, which, owing to the darkness we had not noticed last night. We went to it, and found many people the Wakoni; but we did not see the king.

17th.—We reached the lake, and slept in a large town.

18th.—This was Sunday, and we remained here at the large town.

19th.—We left early with a guide. About noon we found the Sultan. He was with his soldiers out on a fighting expedition. He offered the Bishop pombe, and wanted him to encamp with his soldiers, but they were very drunk, and pushed us about, so the Bishop chose a place in a banana-grove, and there we stayed the night.

20th.—We marched till 4 p. m., when we came to a village, where Kisoma, the son of Lua, ruled.

21st.—In the morning we left before the people were up and went along the main road. We were soon overtaken by soldiers from Kisoma's. At 7 a. m. we arrived at Lua's place. Here was a great *baraza* (council) on. The Bishop took his chair and went and sat down near the baraza. After a time a man came forward and said that he was the Sultan. The Bishop would not believe him; then another man did the same, but with the same result. Then a young man came and said, "I am the king's son," but the Bishop said, "No, you are not." Then the people were astonished and said, "Why! what kind of a man is this; he is a stranger; he has never been here, and we don't want him, yet he knows all about us?" After a time a messenger came and demanded ten barrels of powder and ten guns. The Bishop said, "I cannot give you these; I have left my goods at Kavirondo." He sent one barrel and a cloth, but these were returned. The Bishop then ordered the caravan to proceed. We went on a short way, but the people surrounded us and clamoured for our return. The Bishop at last consented to go back. On reaching the town the Sultan presented himself for an interview. He said, "You must stay here and I will send a messenger to Mwangi; if he says you are to proceed, you shall go on; but if he says you are to go back, then I shall send you back." To this the Bishop agreed. Then the Sultan showed us a place to camp, and said, "You must stay here." The Bishop said, "No; I want to stay outside the town." He chose a place outside on the main road to U-Ganda. Here we camped. The Bishop went off exploring, hoping that he could find the road to U-Ganda, and thus be independent of the king's guides. On his return we told him that the people had stolen seven guns. He said, "Oh! I will soon put that to rights, as the king will make them restore them." He took Ibramu, his head-man, and went off to see the king. After a time a runaway Swahili, who was living here, came and said, "Your master is taken prisoner; you had better take your goods up to the town." Then there was a *shauri* (consultation) amongst ourselves, "Shall we fight, or shall we not fight?" Some said, "Let us fight; we can escape;" others, "If we fight they will kill our master. Even if we get back to the coast, people will say, 'Where is your master; what have you done with him?'" So we determined not to fight, but each took his load and we went back to the town. Here we were shown a large house, and we put all our loads in it. We all had our guns and our liberty. We walked about the town and bought food in the market. We were allowed to go and see the Bishop one by one, but could not go in a body. We took his food to him, and if any one was called by the Bishop he could go and see him. We asked, "What was our fault that we were thus treated?" They said, "You have done no wrong, but it is such a strange thing for a European to come to see Mwangi by this way; all the other Europeans go across the lake. The king may not like your going this way, so you will be kept here till we hear from Mwangi what you are to do."

28th.—The Bishop was kept a prisoner for seven days. We were all quite free to walk about. We had our guns, and all the loads were left in our house; nothing was taken away, only there was a soldier there always to see that we did not take anything away. On the seventh day the messengers returned from Mwanga, and there was much firing of guns. We asked what the news was, and were told that Mwanga had refused to give us permission to go on to U-Ganda; that we were to go back the way we came, and that on the morrow we should start. We all slept well that night.

29th.—About 7 a. m. some soldiers came and began to bind us. Some of us struggled a good deal, and then those who did, had their hands tied behind, and were put in wooden slave-collars, but those who submitted were only tied with their hands in front. Some Waganda, whom we had not previously seen (they came back with the messengers), came and talked to us. They asked, "Who gave you permission to come this way? You have come without leave, and must return at once." About 2 p. m. the Sultan came to see us; he had the Bishop's umbrella in his hand, and when it rained, he put it up. He divided us among his soldiers, putting one of us to two soldiers, and then we were taken away, each one to the soldier's house who had charge of us. At 3 p. m. we were brought out and put together in a line, and marched off, taking a road leading in the way by which we had come. Before leaving the houses our guards had taken away our clothes, and gave us pieces of bark-cloth to wrap round our loins. We were marched a long way—it took us more than two hours to reach the spot where we halted. Shortly before reaching that place we saw in front of us the Bishop and his boy Ikutu, who carried his chair; they were surrounded by a great many soldiers. Ponto, the Bishop's cook, was with us, with his hands tied behind him. We came to a place where there were many trees on one side and a valley on the other. Here the Bishop was with the soldiers. We stopped within a few yards of where he stood, and could see him quite plainly. He tried to sit down, but the soldiers would not let him. They began to pull his clothes off him. They took away all his clothes and left him naked, with only his boots on. This they did for they wanted his clothes. Then most of the soldiers left the Bishop and came and stood near us. Suddenly a gun was fired off as a signal; then two soldiers, who were standing one on either side of the Bishop, stabbed him in his sides with their spears, and he fell down on his back.

### Mr. Shaw, translating the statement of C. Boston, proceeds:

Here all was lost to the poor fellow. He said: "When I saw the Bishop stabbed I trembled, because I knew they would kill me. The soldiers set on the forty odd helpless men with great ferocity, and he was stabbed in the side and fell down as dead. Seeing him fall, the man who struck him must have imagined him to be dead, and left him to attack another." Christopher said: "All was dark to me till I woke up about 3 a. m. the following morning. It was very cold, and the cold had revived me. I sat up and found that my bowels were coming out of the wound in my side. I picked a broad plantain leaf, and having put my bowels in, I bound this leaf over the wound to keep them inside. I saw my dead comrades round, but did not look for the Bishop's body, I was too ill to do that. I could not stand up, but crawled away in the direction of the country where we left Mr. Jones. I knew that three of our people had not been brought to the slaughter—Ibramu, Makanyaga, and Hamissi Jurki—but I thought that all the others were dead. I struggled along for some days. I saw many people; the women pitied me, and gave me food. Of the men, some said, 'Kill him;' others, 'No, we don't want his blood in our land; let him go on, and he will die somewhere else.'" I found a man who was kind to me, and let me live with him for a time; he

knew all about the murder of our people, and used to tell me lots of things. I asked why they killed the Bishop with spears, and did not shoot him. He said, "Ah! the gun is the weapon of the white man, they make it, and they know what charm to use, so that it will not kill them, so that it would be no use trying to kill him with a gun; but the spear is our weapon, and the European has no charm against it, therefore the white man was killed with a spear."

"After many days—I do not know how many—I reached Kaunyi, where the Bishop slept on the 19th; here I was treated very kindly and stayed some time. After several days two of my comrades came—their names are Ikutu and Almasi; they said that just as the soldiers were attacking the party, a messenger came from the king saying that some young men were to be saved, therefore ten were snatched away from the party and the rest were killed; of these ten were Ikutu and Almasi. They said they made their escape and came here, hoping to get to Mr. Jones. I heard that Ibramu was given the young men who were saved, and was told to make guns. He said he would, and they gave him ground and a house. After a short time Ibramu run away, and they did the same a few days after.

"We stayed at this place many days, and then a Swahili man who was hunting came across the lake in a canoe. He was a friend of Mackay, and I asked him to take me across the lake in a canoe. He refused at first, but after a time agreed to do so. We landed on the south side of the lake, and then I sent a letter to Mr. Mackay and told him where I was. He sent me some cloth, and told me to go to Mr. Gordon. I went to Mr. Gordon, and after eight days went on to Uyui. There I found Mr. Taylor, and came with him down to the coast, and so on here."

Mr. Shaw adds:—

*May 24th, 1887.*

This narrative was taken down by me from the man himself, Christopher Boston. He knows a very little English, but spoke Kiswahili. He is one of our Frere Town boys, having years ago been released from a slave dhow, trained in our schools, and when of a suitable age, sent out to earn his living. When we were commencing our work at Taita there was a need of promising lads to go up to assist Mr. Wray with his work. Christopher was one of these. When I went to Taita to visit Mr. Wray I found that Christopher was making himself very useful in many ways. When Bishop Hanington was making up his caravan to go to U-Ganda, Christopher volunteered to go. Of his thrilling adventures and wonderful escape the above is, of course, a very brief outline, but it is sufficient to show that God's loving, preserving care is extended to blacks as well as whites; and also, it may well lead us to implicitly trust Him in the most trying and awful moments of our life, being assured that if it be His holy will He can bring us safely through all, as He did His young servant Christopher.

## 2. *Bishop Taylor's Work in Liberia.*

(Resumed from page 506.)

Then she bent over the basin and drank it to the dregs. It was filled again and the poor woman talked to it as before and drank it; a third time it was filled and she drank it nearly all, when the young man who was administering it, said "That will do," and threw the remainder out. Our women cried and prayed for the poor woman, but could do no more. Next morning before day we heard tremendous booming of guns, a signal that the woman had been saved from death—that Niswa had saved her because she was not guilty—then shouting, beating of drums, firing of guns, etc. The woman redeemed from death was a fine looking specimen of a heroine. She led the procession

of dancing women like Miriam at the Red Sea. The scenes of joy, ever changing that day, are utterly indescribable. More than two months have elapsed, but I learned yesterday that the women have been dancing for joy ever since. The dances on this occasion are of the order of the olden time when King David danced before the Ark. Why cannot my people, my dear people of America, my Methodist people, in large numbers, give themselves to God for the redemption of Africa? Why should these blood-bought souls continue to sit in darkness, when we can reach them so easily, yet revel at home?

In each of the seven places we have named we will (D. V.), between this and Christmas of this year, build a small but healthy mission house for a young worker and his wife. Each house will be 22 by 24 feet, divided into two rooms, and a veranda in front 10 ft. by 24, which will answer for receiving room, dining room, and general family purposes. A few years hence, it will be easy to add 36 ft. to it, giving a hall 12 by 12 through the centre, with two 12 by 12 rooms at each end and a veranda in front 10 by 60 ft., and a similar one in the rear enclosed for a girl's dormitory 10 by 60 ft., to accommodate 30 or 40 girls under the immediate care of the matron. Our boys will live in neatly arranged native houses built with their own hands.

Now we go up the Kroo coast in an open boat. Bro. Pratt, Amanda, Tom Nimly, Lasso, "Thomas," a bush boy with Amanda, myself. First night, becalmed in sight of Cape Palmas. Our six boys pulled against a head sea, and could make but little progress. To give some variety to the scene, about midnight we had a thunder storm and got thoroughly wet. Some of them wrapped up, but I sat there in all my wet clothes and dried them with the heat of my body, and before day-dawn we got a good breeze that took us early to Garaway, 20 miles N. W. of Cape Palmas. Tuesday.—Had palaver to-day, but many towns were represented here, and we have to await the arrival of the kings and chiefs. Went this P. M. and explored mission site. Wednesday P. M.—We had the big palaver; some big talk, but they all concurred. They asked me where I wanted to locate the Mission. I said: "On and beyond the big hill east of us." They all broke out in a great laugh that I had explored and selected the best place and the place they had decided to offer me. Our articles were signed by Kings Pooah, Davis, Towa and Prince Will, and by Chiefs Yapa Boeah, Brat, Sea, May, Emmay, Cepano, Prra and Draeway. (Emmay, our head man.)

We left Garaway at midnight of Wednesday, to get the land breeze, and reached Grandness about noon. This is the biggest town we have seen on this coast. Tom Nimly, a tall, fine-looking Kroo man, visited us in Cape Palmas and invited us to be his guests while at Grandness. He met us and escorted us to his place, a small house on pillars about 8 ft. up, of corrugated iron, and veranda in front. The women and children surrounded the place with an unceasing gabble till late at night. They never tired of seeing us and shaking hands with us when they could get near enough, and bowing and smiling recognitions when at a distance. We could not get through with the business till Saturday P. M. Our selection of a site is on a high ridge a quarter of a mile back from the big town, but two other towns are in sight. The land there has been worked so long that it has not the strength that we have found in every preceding place, but it will yield, under proper treatment, sufficiently for all our needs. Articles signed by King Davis, King George, and Chiefs Peter, Jack, Massa, George, Somi, King Toba, Chiefs Basa Meah, Cesar and Mahta. Tom Nimly is our head man.

Saturday P. M. We went aboard our surf boat, hoping to get on to Sass Town before night, but we had a dead calm till about 9 P. M., and then a thunder storm with wind so strong that we did not dare to venture out to sea till it abated. We were wet

enough and our men had to row most of the latter half of the night, as the wind was light and against us, but we reached Sass Town about 10 A. M. We were now in the largest native town on this coast, and found the head king to be a young man, and dressed in English costume, but not able to speak our language. We had preaching service about 11 A. M. Sako interpreted for us and did well. Amanda preached at 5 P. M. Both, large and attentive audiences. Monday 9 A. M. we had our first palaver, except at the meeting yesterday morning I explained the object of our coming. We had a large counsel and plenty of big talk, which finally broke up in a roar of confusion, nearly all talking at once; so we retired and went to breakfast. About noon we met again. Our Tom Nimly made the big speech of the occasion. Articles signed by king Reah, king Toah, and chiefs Koomah, Tabwa, Kooah, Sikepora, Keah, Tadubwa, Tooba, Jabwa, Dukreh, and Tooah.

We went at once with king Reah and a lot of others to find the best site, and selected a high ridge nearly half a mile north of the big town, and much nearer the big cove for landing than is the big town, a site too, that commands a sea coast view of many miles. By 3 P. M. we were out at sea in our little boat, and landed at Niffoo before dark. Chief Tappa, to whom I preached often in Monrovia, over two years ago, met us and conducted us to his house, and with him was our Brother Rev. J. R. Ellory, late a seaman's preacher at Palermo in Sicily, whom I had accepted before I left Liverpool in January. He arrived in Niffoo yesterday morning and preached to the native people three times. Our Brother Pano whom with his wife I baptized in Monrovia, two years ago, interpreted for him. We had meeting that night and great interest. Tuesday we held the big palaver. The king, before it was over, presented us with a fine large female goat to kill for our use while there. I accepted the goat and said: "I present her to the Mission at Niffoo." As we came down the coast a fortnight later, Bro. Ellery told me that she had two kids, so we have three mission goats there already.

Very early Wednesday morning we were off, and in the afternoon reached Nanna Kroo. What with the delay of getting chiefs in from interior towns, and continued heavy rains, we did not get off till Saturday noon, and reached our next field, Settra Kroo, before dark. Our signers at Nanna Kroo are king Jimonanna, the big king of all this region, yet the youngest king we have met. Next is Governor Teah and second king Tom Nimly, and chiefs Benn Coffee, Prootooah, Dr. Duffy, the town master, chiefs Dawa, Yaka, Boi, Boah, Oala, and Black Will. Gov. Duffy is our head farmer. I sent B. J. Turner to Settra Kroo last year, with articles of agreement, to establish a self-supporting Mission. He is a very good young man from Atlanta, Ga., now about three years in Liberia. The people received him and put up the frame of a Mission House, but he did not understand management; the people got discouraged and nothing was accomplished. So in our palaver I said to them, "Last year Turner did nothing and you did nothing, so we will let all that go for nothing and begin anew." At our first meeting they stuck on the land question. Their selection and building frame of the preceding year was very near their town, and they did not want to give the large amount of land we required so near the town. So I said to them: "There is plenty of land between us and the sea and I preferred a school-farm half a mile away from the town;" so the meeting adjourned till I should make a selection, which I did to the satisfaction of all concerned. Brother Turner has Brother Vancy, a young Grabo, who was converted to God at my meetings at Cape Palmas, over two years ago, and has made a good record as a holy young man. He is over six feet high, and finely proportioned, and comes into our work to get an education and help us. They will make a success, but

the people insist upon having one white man to teach their children. So in addition to the present force at Settra Kroo we want a good young white man to come here single if he can bring with him a suitable wife.

Pickeniny Sess, next N. W. of Grand Sess, was on my program, but we received no invitation to go there, as we did at the other places, and some of our party belonged to tribes which were at war with the Pickeniny people, and we would imperil their lives by calling there, so we passed them by, but since my return to Cape Palmas I received the following communication from them :

“PICKENINY SESS, April 29, 1887.

RIGHT REV. WM. TAYLOR.—*Dear Sir.*—We, the Pickeniny Sess people, regret very much that you pass us on your way up to Settra Kroo, and did not give us a call. After we heard from you at Grand Sess our hearts were very glad, but after you passed us, we were very sad ; and more so, after we heard that you passed us again from Sinoe to Cape Palmas ; so we write you, and the first we must say, Dear Bishop, come back here. We are about six thousand in number, and about eight thousand children—boys and girls—who have never heard the Gospel sound. Come back, Bishop, we will build you a house, and give you as much land as you want, and pay your teacher, just to teach our children. We had already, when hearing you was at Grand Sess, picked out a place for you, so that we beg that you come back.

Signed, KING SAWIER and his head men.”

The letter was dictated by the king and his chiefs, but written, I think, by C. H. Smith, a trader who does business there occasionally. I think they have over-estimated their numerical strength, but they have a large population, and it is said can muster 1,000 fighting men, and they are full of fight.

They are now at war with Sess Town, the biggest on the coast. So I have written them that I accept their proposal, and that J. S. Pratt, my mission agent, will submit to them articles for them to sign, and that they may proceed at once to clear and plant a mission farm, and that Pratt will tell them what to do in helping us to build a good American house.

Our houses on Cavalla River at Barrekâ, and at Joe Benson's and King Kie Peter's, in Bassa country, are all to be built of wood, raised on pillars five feet above ground, 24 by 28 ft., as before stated. A young man and wife can supply these nice fields for some years before they need other Missionary helpers. But the population of the different tribes on the Kroo coast is much larger, and will in the near future require additional Missionaries from home ; hence on this coast we will build larger houses, and, as timber is scarce on the coast, and sea transport not difficult, we will make the wall partitions and roof of galvanized iron. The houses will be uniformly 36 by 28 ft., giving a centre hall 12 by 22 ft., and two rooms at each end 11 by 12 ft., and a six-foot veranda the whole length of the building in front. We hope to have these houses ready for occupancy by the 1st of January, 1888. So we require, to man these Missions by that time, fifteen young men and fifteen young women, equally well adapted to this difficult but most interesting work. I believe that the “Lord of the harvest” has his eye upon them, and when they read this letter he will speak to them, as he did to Elisha, who killed his oxen, burnt his plow that day, and was off on the mission to which God had called him.

We want holy men, “apt to teach,” either Missionaries or young men with the “woe upon” them if they preach not the Gospel, but we want men who can take the first row in the Industrial School department as well. My Committee on credentials will accept suitable candidates and send them on. The couples for the two Bassa Sta.

tions, Joe Benson's and King Kie Peter's, will land at Grand Bassa, but all the rest will land at Cape Palmas. Bro. J. S. Pratt will receive them and, assisted by Mrs. Amanda Smith, conduct them to their fields. If we lose a hundred men and women in bringing up this "forlorn hope," it will not be too big a sacrifice to atone for our past cowardly neglect of this work of redeeming Africa. When the Church appointed me to this work, sharing as I did in the general apprehension of the deadly climate of Africa, especially of Liberia, I gave myself up to die, and to die like a soldier at the front; so we would have all the candidates for this work present their lives to God on the altar of Africa's redemption. But I have entirely changed my mind in regard to the perils of life in this country, especially in Liberia, which I believe to be a healthful climate, much more so than the eastern shore of Maryland, Jersey or New York, and far ahead of the new settlements of the Mississippi Valley, and it is an equable, salubrious, enjoyable climate, and no plague of flies, and but few mosquitoes. If people of good constitution will join this Mission and conform to the laws of health, especially securing nightly and Sabbath rest, and regular work in our school industries, we shall have but a very small death rate to call.

The native kings and chiefs offered to build our Mission houses, but, to give our new Missionaries every advantage possible, we will build healthful houses with sill five feet above the ground. They will find sailor men in every place on this west coast, to whom they can speak in our own language, which will give them a start by several years of our dear fellows of South Central Africa, where we have to feel our way in without interpreters; so this west coast is in many respects an inviting field. In four days from to-day (D. V.) the S. S. Nubia will be due at this port, and I will be able to introduce myself to our new recruits for the upper Congo countries and accompany them.

God is most manifestly leading this movement, and if we go with him we are bound to succeed on a scale in breadth, depth and accumulating force proportionate to the stupendous work to be done, and the available resources of God for this very thing. May the Mighty God of Missions lead you in your responsible work along the highest lines of successful possibilities. We must go for a full realization of God's purposes and plans for giving all these heathen to Jesus for "his inheritance."

We are in for it.

I remain ever faithful and true,

Your Brother in Jesus,

(Signed,) WILLIAM TAYLOR.

Here surely is earnest, solid work. Who, that loves the souls of the heathen, and desires their salvation, can fail to bid such a work God speed with all the heart?

STANLEY. — A fresh report comes, through French sources, that Henry M. Stanley, deserted by his escort, has been murdered by the natives. But it is discredited, and can be received only when confirmed.

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## VII. PRESBYTERIAN MISSIONS IN MEXICO.

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Reviewing these Missions for 1885-1886 in December last, we published the facts and figures in our REVIEW of January, 1887. In speaking of the results of the "past year," we of course meant the financial and missionary year of the Board ending April 30,



1886. In that review we subtracted the total number of communicants officially reported by the Board for 1886, in all its Foreign Missions, from the total number it reported the previous year (1885), and found there had been a net loss of 757 communicants. This fact is as real and unchangeable as any other fact in existence. An official explanation referred the cause of this sad fact to the vicious usage of the Missionaries in Mexico, in counting baptized children as communicants, and now eliminating them. This explanation, correct or otherwise, does not, and cannot, change the fact which we placed on record, confirmed as it is by the Official Reports of the Board. But some of our brethren deny the fact, with a kind of frantic partisanship for their favorite Mission Board, declaring that the "past year" must mean the Board's year ending April 30, 1887, when that year had not ended at the date of our publishing this fact, and its results could not have been known at that date. We have not directly called in question the official explanation of the fact recorded, the explanation referring it to the elimination of baptized children from the communicants, and yet we are quite well aware of other causes which may have been equally potent in producing this fact. We do not affirm this or state anything on our own authority. But we think the following statement by one of the Missionaries furnishes abundant evidence that there have been screws loose in the conduct and working of these Missions from their origin. There are difficulties in all Missions, and the sooner they are firmly met and overcome the better will it be for all parties concerned. We submit the following to the prayerful thought and study of all disinterested friends and supporters of Foreign Missions :

#### NO PRESBYTERY IN SOUTHERN MEXICO.

BY REV. KOLLO OGDEN.

Any one who takes pains to compare the statistics of Home with Foreign work, must have been struck by one aspect of the comparison, as it appears in the Assembly's Minutes for 1882. The mission in Mexico reports over 6,000 (in 1886 the Board reports only 3,916) church members, and yet, so far as is stated, no attempt has been made to organize these Presbyterian Christians under the forms and polity of the Presbyterian Church. A group of churches, outnumbering in membership eight of the *Synods* of the Presbyterian Church of the United States, has never even seen the establishment of a Presbytery.

Thoughtful pastors who believe in the adaptability of the Presbyterian polity to mission work, will surely be asking the reason for this. And it seems right that they should be put in possession of some of the grave obstacles in the way of extending a Presbyterian organization to the members of our mission churches in Mexico. It may be said at the very outset, however, that the Northern Mission are to effect such organization at an early date, so that what follows may be understood to apply only to the Southern field. Even then the comparison is sufficiently striking. The Southern Mexican Mission counts something more than 4,700 members. Only forty-three out of the one hundred and eighty Presbyteries of the Presbyterian Church of the United

States, are as strong in point of numbers. The Minutes report six Synods, which do not equal in numbers the converts of the Southern field of Mexico. A missionary Synod or Presbytery might be formed here, if numerical strength were the only consideration, which would outnumber the mission Synod of China two to one, and the mission Synod of India five to one. Why is it not done? Not as a complete answer, but as an explanation of the difficulties in the way, I enumerate the following obstacles: 1. The first difficulty is that which any mission Presbytery has to face, in the fact that at best the Presbytery must be anomalous, because the great bulk of the supporting funds is contributed from without. The relations of the Board to its missionaries being what they are, the native ministry cannot be given a full voice and a vote in financial questions. An amount of authority must be given to the missionaries which they may deserve and may win easily, but which is theirs by no normal Presbyterial right. The deciding voice in finances, is, as things go in missions, the deciding voice in all things, so that really the Presbytery would be a cumbrous way of doing what is already done with the nominal as well as actual control in the hands of the missionaries. Still, this difficulty has been met elsewhere, and Presbyteries of this anomalous sort have been formed, with a view to the acquisition of the educating value of such organizations, and so might it happen here were this all that hinders. 2. But in Mexico we have to face the fact that our churches, the necessary units and components, are very loosely organized, and that the pastoral relation bears little resemblance to its form at home or in Presbyterian theory. Our congregations do not call their pastors; they receive them. The directing missionaries make effort to please the churches in the preachers sent, but the people have, and understand they have, no more voice in the selection of their ministers than they would under the stiffest sort of Episcopal government. This arrangement would have to be continued, virtually, even with a Presbytery. This is, of course, but another form of the obstacle of poverty. 3. The lay membership of Presbytery would present great difficulties. At present we have only acting elders in our churches. It does not seem that it would be possible to find men of adequate intelligence and character, to whom ordination might be safely extended, in more than one-third of our congregations. In any case we should be at a far remove from typical Presbyterian, sessional government. 4. More than this, the native ministry itself is of such a type that the formation of a Presbytery would be a grave and difficult matter. I cannot fully explain the peculiar circumstances which gave a nominal ordination to some of our preachers, while others are reckoned only as licentiates, but any one who knows the facts in this matter will see to what awkward complications the organization of a Presbytery would give rise. More than this, Mexican character is especially unfitted to proceedings of a deliberative nature, and our impetuous, unreflective preachers, limited as they would necessarily be in a Presbytery, would be a very unmanageable factor. Then too it ought to be said, that they are not all on the best terms with each other and it might easily happen that Presbytery would furnish them a convenient field for the exhibition of their personal grievances.

No one, I think, ought to be surprised at the existence of such difficulties. They could not be avoided in a mission work pushed, even forced, as has been the work in Mexico; growing large and showy, but without firm fibre and fine quality, like one of the country's tropical plants. I do not say that these obstacles cannot be met. I do say simply that they exist; that it will be hard to meet them; that a Presbytery formed in spite of them will not run with entire smoothness, and finally, that they ought to induce a large charity, not only for the slowness of the mission in setting about this work, but also for the character of the work accomplished when the day comes for it to be undertaken.

## VIII. FOR THE CHILDREN.

## MARY—A GEM FROM THE HILLS OF INDIA.

“For of such is the kingdom of heaven.”

My dear children—you with bright faces and loving hearts I mean—did you ever hear of India? “Yes,” I think I hear you say, “that is the land far away over the deep sea, where the poor heathen bow down to stone gods, and where missionaries go to teach them to love Jesus.”

Right, my sweet girl, I am glad you know this, and that your little heart beats lovingly for those poor heathen. Shall I tell you a story of a good little girl, like you, who was born in that land? Listen then. You have heard that it is hot there—that the broad plains are sandy and dry. True. But there are beautiful hills and valleys too,—charming spots where you would love to ramble all day gathering flowers. Shall I tell you of one such spot? It is on the west side of India, not very far from the great city of Bombay, and on the top of a mountain almost a mile high.

The native people call the place *Mahabuleshwar*. Don't you think that a strange name, and a hard one, too? Would you like to know what it means? I'll tell you. It means “The great power of God;” and, if you could see the huge rocks piled up to build the mountain, and the grand old trees which grow on it, and the wild waterfall made by a crystal stream plunging down into its deep bosom, I think you would say, “this is just the right name for it.”

If you take one path through a shady grove, you will look down upon a placid lake lulled in the lap of the hills. If you take another you will come out on a high rock down which if you look into the deep, dark ravine your little head will be dizzy. If you look off in the distance you will see old Ocean, dotted with white sails. If you look upon the ground, the shrubs and trees around you, you will shout with joy at such a sight of flowers—sweet flowers—wild flowers—beautiful flowers. Here blushing violets—sweet as ever peeped from their leaflet hiding places—there the proud magnolia and rhododendron.

Do you see these exquisite parasites clinging to the trunk and limbs of that dry, old tree? Don't they look just like the bright faces of infant cherubs, clinging laughingly to the arms and bosom of a

withered old man? And look; do you see that tall forest tree decked out with gorgeous flowers to its topmost limbs? Don't you think that God loves beauty? Aye, that he does—and he loves good children, too,<sup>1</sup> better than they love flowers. But hark! There are sweet singers in these fairy groves, and if you stop to look at their gay plumage, you will hardly know which are the fairest, the birds or the flowers.

As you ramble over the hills and valleys of this sylvan retreat you will see houses—here a little cottage, and there a costly mansion—half hidden by the intervening trees; and when the hot months come many English families, living in this part of India, come and stay here to escape the heat of the burning plains below.

Among these houses is a humble cottage, owned by a dear missionary lady who has spent forty-four years of her life teaching the poor heathen women and children about Jesus and the way to heaven. A kind Christian gentleman gave it to her because she loved and taught the heathen.

February 5th, 1856, the morning sun smiled sweetly on this scene of beauty, and no where, in all his course that day, did his bright rays reveal a sight more lovely than in that mountain cottage, where a young mother smiled and gazed, and gazed and smiled, with joy ecstatic, on her newborn infant. The sweet one

“Came with eyes like heaven above her;

Oh, we could not help but love her.”

When a few days old a joyous smile lit up her cherub face, and on looking into her deep, rich eyes, they were fixed on a sunbeam that had entered the room and was dancing on the curtains at the foot of the bed. What wonder that her fond parents always called her their “*little sunbeam?*”

A few weeks later, and in that missionary cottage there came another scene—sweet, holy—such as the angels love to look upon. It was God's day, and a little band of Christ's chosen ones gathered to pray. Then those parents brought their infant treasure to give her back, like little Samuel of old, to be the Lord's forever. And as the man of God, sealing the covenant, prayed for her and baptized her in the name of God the Father, Son, and Holy Ghost, she looked up in his solemn face and smiled her glad amen.

Do you wonder they called her *Mary*? Could they have found a sweeter name? Besides it was the name of her great-grandmother, and also of the dear, good lady in whose cottage

she was born. Mary's *home* was not amidst the beautiful groves and flowers of the mountains, and she was soon taken to the mission home in the plains below. But it was the same to her. She was always bright, happy, joyous.

Mary's parents had toiled some dozen years among the heathen, and had the joy of seeing many of them throw away their stone gods and begin to love Jesus. But the burning sun beating on the head of her dear father, while preaching in the streets of the villages and the open courts of the idol-temples, caused a *sun-stroke*; and then a long sickness so broke his vigorous frame that the other missionaries and the doctors sent him away to his native land. Mary was then fifteen months old.

It was a sad trial that forced these missionary parents from their loved work. They left it with many tears, and taking their "little Sunbeam" and her only brother they embarked in a ship for New York. This brother was eight years old when Mary was born, and that bright morning on the mountains, when told he had a baby sister, the little fellow said not a word, but jumped and danced with joy that could not be restrained.

And now our little party are upon the dark, stormy ocean. The first week little Mary was sick. Her father lay helpless in his berth, and her fond mother, overtaxed with fatigue and anxiety, was scarcely able to take care of her. But Mary soon rallied, and became as bright a "sunbeam" at sea as on land.

The dry sea bread and beef proved hard fare for little Mary, and she would have suffered much but for two little goats which kind friends in Bombay had put on the ship on purpose for her. Right well did they fulfill their duty, and never were goats so loved and prized before. The morning and evening cup of goat's milk failed not, and the life of the little one was thus saved when other suitable food failed. Off the Cape of Good Hope the ship met a terrific hurricane. For ten days and nights she could make no sail, and could only drift with the storm and current. The danger was great. Other ships were driven on shore and dashed in pieces, and for a time our little party, with the captain and sailors, all feared a common grave in the ocean. But no fear darkened the face of our "little sunbeam." She was as bright and joyous when the tempest was fiercest as when amidst the calm sunshine of the mountain cottage.

At length the storm spent its fury, and all other faces grew brighter as the ship resumed her course.

The hardy sailors at all times felt the brightening influence of Mary's sunny face; and, toil-worn and rough as they were, they always seemed to catch its reflection whenever they came near her. She was allowed the freedom of the deck, and soon learned to move about with no thought of fear. No matter how much the ship rolled and careened, she instinctively felt its changing position, and quickly changing the place of her little feet she would balance herself with such care as to startle the dullest sailor into a shout of admiration.

The ship called at the lone Island of St. Helena, where the great Napoleon died in exile, and took in fresh water, but from there she met baffling head winds, and her voyage proved so long that both food and water failed, and all on board were put on short allowance. But little Mary knew not the peril. Her cup of goat's milk failed not, and loving parents would not see her want while they had even half their needful food. At length the peril was past. The ship reached the harbor of New York in safety, though without food enough on board for a single meal.

Do you wonder that Mary, and her mamma, too, thought much of the goats, and provided tenderly for them?

#### VISITS TO FRIENDS IN AMERICA.

And here opens a new scene for little Mary. In India her life had passed quietly among the dark-hued Hindus, and on the ship she saw only the hardy sailors. And now thrown at once among so many white faces, she at first shrank from their attentions and could be happy only with her parents. But under the charm of kind words and looks this timid spirit soon gave way, and Mary quickly learned to read faces and trust loving hearts.

Mary's parents found occasion to make frequent journeys, and her fond mother could never leave her behind. Her stay in West Rutland and Manchester, Vt.; in Boston, Charlestown and Springfield, Mass., and in Malone, Westport, Port Henry, Saratoga Springs, New York and Philadelphia will not soon be forgotten by the many loving friends she met or made in each of these places.

#### HER JOYOUS SPIRIT.

It has already been said that Mary was of a *joyous spirit*. Her parents remember how often, in their frequent journeys, they were

made anxious lest her happy prattle and singing should disturb fellow passengers in the cars. But every attempt to check her was always met by a request from those near by: "Oh let her sing, we love to hear her." The melody of her sweet voice, and her bright face, brimful of joy, seemed to win smiles alike from the gay and the gloomy.

It made little difference, too, with Mary, where she was, whether in the brilliant drawing room, the public cars, alone with her parents, or entirely alone with her books and toys, or with the sweet leaves and flowers around her in the open field—at least in every place she found joy enough to keep her little cup quite full.

"She knew no change from light to shade,  
Her soul its own glad sunshine made;  
Where'er she paused, where'er she strayed,  
Light all around her beamed."

#### MARY HAD A PECULIAR LOVE FOR OLD PEOPLE.

Another little Mary in Philadelphia, about her own age, will remember how Mary always sprang to her with a kiss, throwing her loving arms around her neck; but "Grandma H.," too, of Saratoga, will remember with what sweetness the dear child would look up into her furrowed face, imprint her warmest kiss, and with what joyous prattle and snatches of little songs she would beguile their daily walk. Oh how much sunshine little children can throw around them if they are only *good*.

#### MARY LOVED THE FIELDS AND FLOWERS.

When Mary was four years old her mother spent a summer in a most rural spot in the town of Westport, back a few miles from Lake Champlain. The old white farm house, with green window-blinds, which furnished them their delightful home, stood on a hill which overlooked a bubbling river and the little village beyond. The yards were spacious, and the fields near by big enough for such little feet to ramble in all summer and always find something new. Here Mary's joy knew no limits. Rigged in her blue cape and her modest shaker bonnet, with a little basket on her arm for her dandelions, daisies and strawberries, no little heart ever swelled with more fullness of joy. Her face, how radiant! and every new leaf and flower and berry brought a new gush of delight. "God made the flowers," was the frequent remark which revealed her thoughts, as she held up some beautiful specimen for mamma to admire.

And there were the fowls for her to feed and look at and admire ; and when the farmers drove the bleating sheep and bounding lambs to the river and took them into the deep water to wash their woolly fleeces, she seemed troubled for a moment at their danger and panic, but seeing them emerge safely to the shore her feelings rebounded with a thrill of excitement which brought hands and feet into play with shouts of irrepressible gladness.

Mary was an obedient girl ; she loved to see her parents pleased with her. A look of displeasure would cause her deep sorrow. We should not represent Mary as a perfect girl. She had faults which sometimes required reproof. An instance occurred in those happy days at the country farm house. While engrossed one day with her leaves and flowers she had laid her little bonnet on the rock, and let her rich golden curls sport in the evening breeze. And while careful to remember mamma's direction to come in at sunset, she did not think of her bonnet. It was not observed or missed by others till she was preparing for her morning ramble the next day. At first she looked troubled and anxious. Then her mind quickly reverted to the rock, and she ran to show where it was. But the night rains had spoiled it. Her sorrow was great, and her own sense of the wrong she had done was so keen that her dear mother was constrained to comfort rather than reprove her.

#### MARY WAS A VERY CONFIDING GIRL.

She seemed to think all were her friends—that every one loved her. A servant girl who saw much of her remarked : “ I don't think Mary can ever have been deceived.” “ Why ? ” was the prompt inquiry. “ Because she seems to believe all you say is true,” she replied. It would certainly have been a great crime to deceive a little heart so truthful and confiding.

The fall and winter little Mary became three years old her mother found a home in the beautiful village of Manchester, among the green hills of Vermont. In the same family there boarded a young minister who conducted family worship. Few listened more reverently, or sat and knelt more quietly than little Mary. But the moment the service was ended she would bound joyously into the arms of the young minister ; and her confiding, winning ways gave rise to a mutual affection of rare strength and permanence. She never forgot her “ dear Mr. W.,” always loving to hear and talk



about him ; nor is the memory and picture of " dear little Mary " less sacredly treasured by him.

MARY'S FEELINGS WERE PECULIARLY SENSITIVE.

Open and confiding as her little spirit was, an unkind word or look was quickly perceived, and pierced her little heart with sorrow. While in a large boarding-house in New York, the children were allowed an evening's diversion in the drawing room, enlivened by the cheerful music of the piano. Little Mary's soul was tuned to music, and its sweet notes always brought her on tiptoe. She glided into the drawing room like a little fairy, and wholly charmed and engrossed with the rich strains of music, she kept her little feet moving gracefully in a half dance, till she approached a circle of little girls on the farther side of the room. One of them, about a year older than Mary, probably not meaning to be unkind, spoke out abruptly, " What, Mary W., have *you* come?" The voice seemed harsh. The spell of the sweet music was broken. Without uttering a word, Mary shrank back to her brother, and then to her mother's room, sobbing as if her little heart would break.

O how careful little children should be, always to use " kind words." Remember, "*kind words never die*," a song little Mary loved dearly to sing.

MARY WAS VERY QUIET AND ATTENTIVE IN CHURCH.

It was a special privilege and joy to Mary to be allowed to go to church on the Sabbath, and her mamma loved to take her when she could. And she loves now to remember how quietly the dear girl used to sit and listen through the longest service. Before Mary was five years old, on coming out of one of the churches in New York, a lady who had sat near her remarked to her mother : " If your little girl had been twenty years old, she could not have behaved with greater propriety."

*The Sabbath School* and the *Band of Hope* were Mary's great delight. The latter she found in West Rutland, Vt. A dear old gentleman had gathered the little folks of the parish to teach them temperance songs and other good things. God bless him for all the good thoughts and purposes he stirred in their young hearts.

It was a bright day for Mary when she was admitted to this " Band of Hope " and received the badge. Her little voice gave forth its sweetest notes as she joined in their songs, and every muscle of her radiant face was brought into play by the rich gush-

ing joy and music of her soul. The children of that little "Band" still cherish her memory; and amidst her subsequent travels, when a poor drunken man was lifted upon the cars, and with a look of pity she pointed to him, saying, "O mamma, he don't belong to the Band of Hope," she showed what right teaching may effect in very young minds.

#### MARY HAD A TENDER CONSCIENCE.

She feared to do wrong. Whenever she did wrong, the gentlest reproof in most cases was sufficient. A look of displeasure from her father or mother was sure to grieve her; but her mind would revert to a higher standard, and she seemed to fear still more to displease God. An instance is remembered when her mother thought it necessary to reprove her for a fault. Looking up with an expression of deep sorrow she asked, "Mamma, if I do so again, don't you think God will let me live in His Heaven? Don't you think He will?"

She was often repeating or singing:

"God is in Heaven; and would he know  
If I should tell a lie?  
Yes, if I said it e'er so low,  
He'd hear it in the sky."

The words made a very deep impression on her young mind.

#### MARY WAS A THOUGHTFUL CHILD.

Her fond mother, and others too, remember how often they were surprised by inquiries which indicated deep reflection. At such times a thoughtful look and a peculiar side glance from her large expressive eyes told of the mental effort within.

One dark shadow crossed the sunny life of little Mary. In West Rutland, belonging to the same "Band of Hope," was a bright-eyed little girl by the name of Lucy. Mary loved her dearly and used to call her "little Luty." Lucy sickened and died. It was touching to witness little Mary's grief and the struggle in her thoughtful mind. "Why did God let little Luty die?" "What is death, and where does it come from?" "What did it do to little Luty?" "Why don't God make her well again?" "If God has taken little Luty up in Heaven, why have they put her in the box and put her away down in the ground?"

It was not easy to answer her many questions of this kind, and it was a sweet relief when at length she reposed confidence in

her mother and exclaimed: "O mamma, I am so glad you say little Luty has got out of that box and gone up in heaven."

From the date of Lucy's death there was an air of deeper reflection about little Mary. It was not long after that she sought a conversation with a loved uncle "about the river of death,"—startling him by the intelligence and ominous significance of her inquiries. He did not reveal the conversation to her parents, till Mary, too, had crossed "the river." But Lucy's death did not destroy the bright sunshine of Mary's life—only mellowed it into softer and sweeter hues.

The time drew near for Mary's parents to return to their loved work in India. Preparations were hastened and Mary's happiness in the prospect was unalloyed, till she learned that her dear brother was to be left in America. This was a new trial. Her heart clung to "dear Eddie," and she knew not how to be separated from him. "Why not take dear brother Eddie with us, mamma?" was her repeated question. But she soon seemed to understand the reason, and confided in the judgment and kindness of her parents. Many kind friends had asked to have Mary left also, offering to do all for her that the fondest parents could desire; but they could never consent for a moment. "O no!" was their ever prompt reply. "We cannot do without our little Sunbeam. We must take her to be the light of our lonely home in India,"—little thinking that God's plans were different.—[*To be continued.*]

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## IX. FOREIGN MISSIONS IN 1885-1886.

### LXXVI. ST. CHRISCHONA MISSIONARY SOCIETY.

(Vol. IX., p. 540.)

C. F. SPITTLER, Secretary, Basle, Switzerland.

|                                | 1885.             | 1886.       | Year's Gain.     |
|--------------------------------|-------------------|-------------|------------------|
| Income . . . . .               | \$25,656.22       | \$23,156.65 | \$2,499.57 less. |
| Cost of Administration . . . . | 1,160.34          | 3,478.33    | 2,318.19 more.   |
| Cost per Cent. . . . .         | 4.33 <sub>v</sub> | 38.         | 33.67 "          |
| Trained Living Workers . . . . | 337               | 353         | 16 "             |
| Pupils in Syrian Orphanage . . | 120               | 140         | 20 "             |
| Pupils in Home Institute . . . | 69                | 68          | 1 less.          |

The Syrian Orphanage in Jerusalem has been placed in care of a special committee. For fuller details of the three foreign missions, and of the home work of this society, see vol. IX., p. 540

## LXXVII. RHENISH MISSIONARY SOCIETY, BARMEN.

(Vol. IX., p. 541.)

REV. DRs. F. FABRIE, and SCHREIBER, Secretaries, Barmen, Germany.

|                               | 1885.    | 1886.    | Year's Gain. |
|-------------------------------|----------|----------|--------------|
| Income . . . . .              | \$82,796 | \$83,454 | \$658        |
| Europeans, Ordained . . . . . | 70       | 72       | 2            |
| “ Lay . . . . .               | 6        | 6        | 0            |
| “ Women . . . . .             | 60       | 62       | 2            |
| Natives, Ordained . . . . .   | 2        | 2        | c            |
| “ Helpers . . . . .           | 280      | 283      | 3            |
| “ Baptized . . . . .          | 25,023   | 26,240   | 1,117        |
| “ Communicants . . . . .      | 9,375    | 10,050   | 675          |
| “ Pupils . . . . .            | 5,162    | 5,180    | 18           |

South Africa reports 11 congregations, the work sadly obstructed by the liquor traffic and drunkenness. Great Namaqualand the German Government has taken under its jurisdiction, but this, instead of subserving the interests of the mission, has only increased the liquor traffic and its consequent demoralization of the people. The good work of one missionary, Fenchel, on the border of the Kalahasi desert, has prospered, and has a hopeful outlook for the future. Tribal wars and the growth of the liquor trade have proved a heavy drawback to the work among the Hereros. This society has resolved to begin a new mission in New Guinea without delay.

In the East Indies its work shows decided progress. In Sumatra over 700 mohammedans and heathen, and fully 400 children of christians, have been baptized. The Dutch Government has decided to give grants in aid to the mission schools, by “results.” A new station has been established among the Chinese in Bandjermasin, and another station has been begun on Lake Tobe, where the natives cheerfully give timber for the mission building. The work on the small Island of Nias prospers, reporting 500 converts. In China two new stations have been begun.

## LXXVIII. NORTH GERMAN MISSIONARY SOCIETY.

(Vol. IX., p. 542.)

REV. F. M. ZAHN, Secretary, 26 Ellhorn St., Bremen, Germany.

|                               | 1885.    | 1886.    | Year's Gain. |
|-------------------------------|----------|----------|--------------|
| Income . . . . .              | \$20,750 | \$21,620 | \$870        |
| Europeans, Ordained . . . . . | 11       | 11       | 0            |
| “ Women . . . . .             | 9        | 9        | 0            |
| Native Helpers . . . . .      | 20       | 25       | 5            |
| “ Baptized . . . . .          | 700      | 950      | 250          |
| “ Communicants . . . . .      | 275      | 400      | 125          |
| “ Pupils . . . . .            | 100      | 120      | 20           |
| “ S. S. Pupils . . . . .      | 200      | 250      | 50           |

MISSION FIELDS.—Gold Coast, Western Africa and New Zealand.

## LXXIX. LEIPZIG MISSIONARY SOCIETY.

(Vol. IX., p. 542.)

REV. F. HARDELAND, D.D., Director, Leipzig, Germany.

| <i>Mission Force and Results.</i> | 1885.    | 1886.              | <i>Year's Gain.</i> |
|-----------------------------------|----------|--------------------|---------------------|
| Income . . . . .                  | \$87,400 | \$88,120           | \$720               |
| Europeans, Ordained . . . . .     | 22       | 20                 | 2 less.             |
| “ Lay . . . . .                   | 2        | 2                  | 0                   |
| “ Women . . . . .                 | 22       | 22                 | 0                   |
| Native Ministers . . . . .        | 11       | 12                 | 1 more.             |
| “ Helpers . . . . .               | 288      | 372                | 84 “                |
| “ Communicants . . . . .          | 13,589   | 13,850             | 261 “               |
| “ Baptized . . . . .              | 15,430   | 540—Total, 16,014, | 584 “               |
| “ Pupils . . . . .                | 3,326    | 3,653              | 327 “               |

This society's largest work is in South India, where its more than 13,000 church members are scattered in some 564 towns, villages and hamlets. It has just completed its 50th or jubilee year. Its authorities are planning to begin a new mission in East Africa. A mission for East Africa has already been organized in Bavaria, by Pastor Ittameiler, to carry on evangelistical work in the territory recently brought under German jurisdiction, and we have somewhere seen intimations that it is to be conducted under the auspices of this Leipzig Society.

## LXXX. BERLIN EVANGELICAL MISSIONARY SOCIETY.

(Vol. IX., p. 542.)

REV. DR. WANGEMAN, Secretary, Berlin, Germany.

| <i>Statistics.</i>                  | 1885.    | 1886.    | <i>Year's Gain.</i> |
|-------------------------------------|----------|----------|---------------------|
| Income . . . . .                    | \$92,120 | \$72,406 | \$19,714 less.      |
| Europeans, Ordained . . . . .       | 45       | 46       | 1 more.             |
| “ Lay . . . . .                     | 8        | 14       | 6 “                 |
| “ Women . . . . .                   | 30       | 30       | 0                   |
| Native Ministers . . . . .          | 2        | 2        | 0                   |
| Helpers and Teachers paid . . . . . | 64       | 84       | 20 more.            |
| “ unpaid . . . . .                  | 273      | 313      | 40                  |
| Native Communicants . . . . .       | 8,260    | 8,400    | 140                 |
| “ Baptisms . . . . .                | 14,600   | 14,739   | 139                 |
| “ Pupils . . . . .                  | 3,505    | 3,577    | 72                  |

This society dates from 1824, has now in South Africa, principal stations, 45; subordinate stations, 57. Its limited resources hinder the development of its work, and its missionaries complain much of the encroachments of the Wesleyans, whose agents come into fields already occupied by the Berlin missionaries, and scruple not to appropriate the results of their labors, baptizing some of those who had become probationers, or candidates for baptism, through the labors of the Berlin missionaries.

## LXXXI GOSSNER MISSIONARY SOCIETY.

(Vol. IX., p. 542.)

| <i>Statistics.</i>            | 1885.    | 1886.  | <i>Year's Gain.</i> |
|-------------------------------|----------|--------|---------------------|
| Income . . . . .              | \$33,500 |        |                     |
| Europeans, Ordained . . . . . | 14       | 14     | 0                   |
| "    Lay . . . . .            | 5        | 6      | 1                   |
| "    Women . . . . .          | 12       | 12     | 0                   |
| Native Ministers . . . . .    | 11       | 13     | 2                   |
| "    Helpers . . . . .        | 210      | 215    | 5                   |
| "    Communicants . . . . .   | 12,850   | 13,540 | 690                 |
| "    Baptized . . . . .       | 31,800   | 32,030 | 230                 |
| "    Contributions . . . . .  | 1,700    |        |                     |

The work of this society is among the Kols, an aboriginal tribe in India.

## LXXXII. HERMANSBURG MISSIONARY SOCIETY.

(Vol. IX., p. 543.)

REV. EGMONT HARMS, Secretary, Hermansburg, Germany.

| <i>Statistics.</i>            | 1885.    | 1886.    | <i>Year's Gain.</i> |
|-------------------------------|----------|----------|---------------------|
| Income . . . . .              | \$50,000 | \$48,500 | \$1,500 less.       |
| Europeans, Ordained . . . . . | 42       | 40       | 2 "                 |
| "    Lay . . . . .            | 48       | 50       | 2 more.             |
| "    Women . . . . .          | 40       | 42       | 2 "                 |
| Native Ministers . . . . .    | 22       | 25       | 3 "                 |
| "    Helpers . . . . .        | 50       | 62       | 12 "                |
| "    Communicants . . . . .   | 4,420    | 4,680    | 260 "               |
| "    Baptized . . . . .       | 10,890   | 12,120   | 1,230 "             |

The chief work of this society is still in South Africa, largely among the Zulus. The home authorities are not able to give their missionaries full salaries, and hence they have to resort to industrial schemes for a part of their support. They report 1,200 baptisms the past year. Mission work is still prosecuted in India, Australia and New Zealand, but with slow progress.

*The Breklum Missionary Society*, whose four missionaries baptized 15 converts last year at Salor, India, among the Telugus, have found their converts somewhat unsatisfactory. Caste prejudice and heathen vices still cling to them. But efforts are being made to reform them and extend the work. Bustar has been taken up as a new mission, and work begun at Koroput and Kotpad.

This new society has been proposing to begin a new mission in East Africa, but their purpose is still in abeyance.

## LXXXIII. FRENCH EVANGELICAL MISSIONARY SOCIETY.

(Vol. IX., p. 543.)

REV. ALFRED BOEGNER, Secretary, Rue 26, des Fosses St., Jacques, Paris, France.

| <i>Statistics.</i>            | 1885.    | 1886.    | <i>Year's Gain.</i> |
|-------------------------------|----------|----------|---------------------|
| Income . . . . . about        | \$56,000 | \$65,000 | \$9,000             |
| Europeans, Ordained . . . . . | 25       | 26       | 1                   |
| "    Lay . . . . .            | 6        | 8        | 2                   |
| "    Women . . . . .          | 26       | 26       | 0                   |
| Native Ministers . . . . .    | 2        | 2        | 0                   |
| "    Helpers . . . . .        | 130      | 140      | 10                  |
| "    Communicants . . . . .   | 6,820    | 7,320    | 500                 |

Baptisms and additions to the churches are reported every year, but so great has been the demoralization caused by the late wars, and by the disaffection of the Basutos with the Cape government, that we have had no net gain in the number of communicants till the present year. M. Coillard, after great and prolonged toil and suffering, has succeeded in establishing his mission north of the Zambesi, and a reinforcement of three men and one lady has been sent to join him. Missionary Mabile writes :

Our friend Coillard and party there find the preparative work very difficult. They have never seen anywhere a paganism so cruel, sensual, and thievish. Their health, thanks to God, is pretty good ; they are never free from the fever, but it does not keep them in bed. Some months ago the Austrian traveler, Dr. Holub, began a journey across Africa from south to north, having his young wife with him. It went all right up to the Zambesi. North of that they fell into the hands of a wild tribe and were robbed of everything. Mrs. Holub had scarcely decent clothing left on her, and her feet were blistered with walking when she arrived where the Coillards were.

—*Friend of Missions.*

A. MABILLE.

*The Journal* says :

The Paris Committee have definitely decided to begin a mission on the right bank of the Congo, where the French possess about 300 miles of country, inhabited by numerous heathen tribes. Nearly 20,000 francs have been received towards the extinction of the society's debts. In conjunction with Christian teaching, the society hopes to add something to the scientific knowledge of Africa, and to this end the "French Association for the Advancement of Science" has granted it a subvention. Three men, well-fitted by a course of scientific and practical training, are on their way to join M. Coillard on the Zambesi, and these have been provided with some good instruments.

In Lessouto, the chief Lerothli has been entreating the missionaries to send a teacher to his country ; after some consideration, M. E. Mabile has been deputed to found a station at Makeneng, a fortress of paganism.

Lapoko, the only son and heir of the chief Massoupa at Thaba-Bossion, has drunk himself to death. Notwithstanding some earlier cruel massacres, Lapoko gave promise of better things, so this event is a great disappointment ; it is likely to occasion many difficulties and complications which may materially affect the little church. Although drunkenness has decreased to a very large extent by the suppression of the brandy depots, yet the young chiefs manage to procure the spirit from outside, and Lapoko was unfortunately one of these. There are but few conversions, but many renegades, especially men, have returned. The desire for another Pentecost is great among the missionaries.

The Industrial School at Kuting is developing very satisfactorily ; farming is taught, stock is kept, &c., while Gospel work takes the first place among the thirty pupils.

Pastor Brun says drink is the great plague at Afareaïtu, in the Pacific Isles. Intoxicating liquors are made from oranges ; the people are constantly drunk, and they are not ashamed of it. The chief, who was about forty years of age, has just died, "burnt up with alcohol." His counsellors are almost as drunken as he was. The fruits of this are deplorable.—*Journal des Missions.*

## LXXXIV. NETHERLAND MISSIONARY SOCIETY.

(Vol. IX., p. 544.)

Rev. J. C. NEURDENBURG, Secretary, Rotterdam, Holland.

| <i>Statistics.</i>            | 1885.    | 1886.   | <i>Year's Gain.</i>   |
|-------------------------------|----------|---------|---|
| Income . . . . .              | \$39,841 |         |   |
| Europeans, Ordained . . . . . | 11       |         | Unable to gain precise data from the Report and periodicals of this Society in their unfamiliar language, we assume little change, except in communicants and pupils. |
| " Lay . . . . .               | 6        |         |   |
| " Women . . . . .             | 6        |         |   |
| Native Ministers . . . . .    | 4        |         |   |
| " Helpers . . . . .           | 43       |         |   |
| " Communicants . . . . .      | 98,943   | 100,000 |   |
| " Pupils . . . . .            | 8,539    | 8,600   |   |

It will be remembered that the special and most fruitful field of this society is in the province of Minahassa, where fully 90,000 have been gathered into the churches.

## LXXXV. NETHERLAND MISSIONARY UNION.

(Vol. IX., p. 544.)

B. F. GERRETSEN, Secretary, Rotterdam, Holland.

| <i>Statistics.</i>            | 1885.    | 1886.    | <i>Year's Gain.</i> |
|-------------------------------|----------|----------|---------------------|
| Income . . . . .              | \$13,141 | \$13,650 | \$509               |
| Europeans, Ordained . . . . . | 7        | 8        | 1                   |
| " Lay . . . . .               | 0        | 0        | 0                   |
| " Women . . . . .             | 7        | 7        | 0                   |
| Native Helpers . . . . .      | 28       | 30       | 2                   |
| " Communicants . . . . .      | 793      | 820      | 27                  |
| " Pupils . . . . .            | 230      | 240      | 10                  |

The mission field of this society is in West Java.

We have gathered the above items from our English exchanges, rather than from the reports and periodicals kindly sent us from Holland, the language of which we have not yet become able to master. And we are obliged to do the same in case of some other of the Holland societies.

## LXXXVI. UTRECHT MISSIONARY SOCIETY.

(Vol. IX., p. 545.)

REV. LOOYEN, Secretary, Utrecht, Holland.

| <i>Statistics.</i>            | 1885.    | 1886.    | <i>Year's Gain.</i> |
|-------------------------------|----------|----------|---------------------|
| Income . . . . .              | \$19,176 | \$20,050 | \$874               |
| Europeans, Ordained . . . . . | 5        | 5        | 0                   |
| " Lay . . . . .               | 4        | 4        | 0                   |
| " Women . . . . .             | 6        | 6        | 0                   |
| Native Helpers . . . . .      | 16       | 18       | 2                   |
| " Communicants . . . . .      | 61       | 75       | 14                  |

The fields of this society are New Guinea, Almaheira and Booro.



## LXXXII. JAVA COMITÉ.

(Vol. IX., p. 545.)

J. C. GROENEWEGEN, Secretary, Amsterdam, Holland.

| <i>Statistics.</i>          | 1885.   | 1886.   | <i>Year's Gain.</i> |
|-----------------------------|---------|---------|---------------------|
| Income . . . . .            | \$6,137 | \$6,420 | \$283               |
| Europeans, Ordained . . . . | 3       | 3       | 0                   |
| " Lay . . . . .             | 3       | 3       | 0                   |
| " Women . . . . .           | 4       | 4       | 0                   |
| Native Helpers . . . . .    | 9       | 12      | 3                   |
| " Communicants . . . .      | 428     | 460     | 32                  |

The mission fields of this society are Batavia, East Java and Sumatra.

## LXXXVIII. MENNONITE MISSIONARY SOCIETY.

(Vol. IX., p. 545.)

REV. F. KUIPER, Secretary, Amsterdam, Holland.

| <i>Statistics.</i>           | 1885.    | 1886.   | <i>Year's Gain.</i> |
|------------------------------|----------|---------|---------------------|
| Income . . . . .             | \$10,102 | \$9,430 | \$672 less.         |
| Europeans, Ordained . . . .  | 3        | 3       | 0                   |
| " Lay . . . . .              | 2        | 3       | 1                   |
| " Women . . . . .            | 3        | 3       | 0                   |
| Native Helpers and Teachers, | 12       | 14      | 2                   |
| " Communicants . . . .       | 100      | 120     | 20                  |
| " Pupils . . . . .           | 112      | 112     | 0                   |

## LXXXIX. ERMELO MISSIONARY SOCIETY.

(Vol. IX., p. 546.)

FR. FRIES, Secretary, Ermelo, Holland.

| <i>Statistics.</i>          | 1885.   | 1886.   | <i>Year's Gain.</i> |
|-----------------------------|---------|---------|---------------------|
| Income . . . . .            | \$4,560 | \$4,620 | \$60                |
| Europeans, Ordained . . . . | 3       | 3       | 0                   |
| " Women . . . . .           | 2       | 3       | 1                   |
| Native Helpers . . . . .    | 7       | 10      | 3                   |
| " Communicants . . . .      | 254     | 230     | 26                  |

## XC. CHRISTIAN REFORMED CHURCH'S MISSION.

(Vol. IX., p. 576.)

REV. MR. DONNER, Secretary, Leyden, Holland.

| <i>Home Strength.</i>        | 1885.   | 1886.   | <i>Year's Gain.</i> |
|------------------------------|---------|---------|---------------------|
| Presbyteries, . . . . .      | 40      |         |                     |
| Congregations, . . . . .     | 379     |         |                     |
| Ministers, . . . . .         | 296     |         |                     |
| Communicants, . . . . .      | 148,489 |         |                     |
| For. Mission Income, . . . . | \$7,661 | \$8,104 | \$443               |
| <i>Foreign Force.</i>        |         |         |                     |
| Europeans, Ordained, . . . . | 4       | 4       | 0                   |
| " Women, . . . . .           | 2       | 2       | 0                   |
| Native Helpers, . . . . .    | 5       | 6       | 1                   |
| " Communicants, . . . .      | 60      | 75      | 15                  |
| " Pupils, . . . . .          | 173     | 180     | 7                   |

## XCI. DUTCH REFORMED MISSIONARY SOCIETY.

(Vol. IX., p. 546.)

REV. F. LEON CACHET, Secretary, Rotterdam Holland.

| <i>Statistics.</i>             | 1885.   | 1886.   | <i>Year's Gain.</i> |
|--------------------------------|---------|---------|---------------------|
| Income, . . . . .              | \$5,860 | \$5,620 | \$240 less.         |
| Europeans, Ordained, . . . . . | 3       | 3       | 0                   |
| “ Women, . . . . .             | 2       | 3       | 1 more.             |
| Native Helpers, . . . . .      | 12      | 14      | 2 “                 |
| “ Communicants, . . . . .      | 300     | 325     | 25 “                |
| “ Christians . . . . .         | 3,200   | 3,500   | 300 “               |

The mission of this society is in the central regions of Java.

There have been such convulsions and overturnings in the Churches of Holland the past year that we venture not to change home statistics till we obtain official reports and returns.

## XCII. NORWEGIAN MISSIONARY SOCIETY.

(Vol. IX., p. 547.)

REV R. GJERLOW, Secretary, Stavanger, Norway.

| <i>Statistics.</i>             | 1885.     | 1886.    | <i>Year's Gain.</i> |
|--------------------------------|-----------|----------|---------------------|
| Income, . . . . .              | \$52,850. | \$55,620 | \$2,770             |
| Europeans, Ordained, . . . . . | 37        | 38       | 1                   |
| “ Lay, . . . . .               | 3         | 3        | 0                   |
| “ Women, . . . . .             | 16        | 16       | 0                   |
| Native Ministers, . . . . .    | 10        | 12       | 2                   |
| “ Helpers, . . . . .           | 350       | 360      | 10                  |
| “ Communicants, . . . . .      | 3,760     | 4,120    | 360                 |
| “ Pupils, . . . . .            | 25,500    | 30,200   | 4,700               |

This society is doing good work in nine stations in South Africa, but its largest field and its greatest success is in Madagascar. Of this and the Danish, Swedish and Finnish Societies one authority writes :

A few weeks ago the first General Conference of the various missionary societies of Scandinavia was held at Gothenburg, and representatives from Sweden, Norway, Denmark and Finland were present. The Norwegian Society had made four hundred converts in its Zulu Mission since 1873, and in Madagascar, since 1867, about seven thousand heathens had been baptized, and about thirty thousand children instructed in the mission schools. The Finnish Society was founded in 1858, and had opened a missionary seminary in Finland, and commenced work on the western coast of Africa. The Swedish Church has an older mission record. Not only was work carried on among the American Indians in the days of Gustavus Adolphus, but almost a century earlier Gustavus Vasa sent missionaries to the Lapps. There are Swedish missions now among the Zulus, in India and elsewhere. The Danish Mission Society was founded in 1824, and in 1864 commenced independent mission work in India ; it is also at work in Greenland, where about seven thousand Christians are under its missionaries.

## XCIII. LUND'S MISSIONARY SOCIETY.

(Vol. IX., p. 547.)

REV. CHARLES STRÖMBERG, Secretary, Rector of Monstera, Sweden.

| <i>Statistics.</i>          | 1885.   | 1886.   | <i>Year's Gain.</i> |
|-----------------------------|---------|---------|---------------------|
| Income, . . . . .           | \$7,200 | \$7,150 | \$50 less.          |
| Europeans, Ordained . . . . | 7       | 8       | 1 more.             |
| “ Lay, . . . . .            | 2       | 2       | 0                   |
| “ Women, . . . . .          | 4       | 5       | 1 “                 |
| Native Ministers, . . . . . | 0       | 0       | 0                   |
| “ Helpers, . . . . .        | 14      | 15      | 1 “                 |
| “ Communicants, . . . . .   | 80      | 90      | 12 “                |
| “ Pupils, . . . . .         | 78      | 84      | 6 “                 |

The Lund Missions' *Tidning* (March,) in its annual statistical summary, says: The missionary societies have 6 stations in East and South Africa, one on the Congo, 8 in Central and Southern India, and one at Behring Straits. Not the least interesting part of the work is among the Lapps, by means of schools and itinerant preachers. Swedish seamen and Jews are also cared for.

## XCIV. STOCKHOLM STADS MISSION.

(Vol. IX., p. 548.)

REV. AUG. LINDSTROM, Secretary, Stockholm, Sweden.

| <i>Statistics.</i>           | 1885.   | 1886.                | <i>Year's Gain.</i> |
|------------------------------|---------|----------------------|---------------------|
| Income, . . . . .            | \$4,000 |                      |                     |
| Europeans, Ordained, . . . . | 4       |                      |                     |
| “ Women, . . . . .           | 3       | No fresh statistics. |                     |
| Native Helpers, . . . . .    | 2       |                      |                     |
| “ Communicants, . . . . .    | 300     |                      |                     |

## XCV. FINNISH MISSIONARY SOCIETY.

(Vol. IX., p. 548.)

Pastor C. G. TOTTERMANN, Secretary, Helfingfors, Finland.

| <i>Statistics.</i>           | 1885.    | 1886.    | <i>Year's Gain.</i> |
|------------------------------|----------|----------|---------------------|
| Income, . . . . .            | \$20,150 | \$20,150 |                     |
| Europeans, Ordained, . . . . | 5        | 5        |                     |
| “ Lay, . . . . .             | 3        | 3        |                     |
| “ Women, . . . . .           | 7        | 7        |                     |
| Native Helpers, . . . . .    | 6        | 6        |                     |
| “ Communicants, . . . . .    | 18       | 18       |                     |
| “ Scholars, . . . . .        | 120      | 120      |                     |

Work in Ovamboland, Africa.

## XCVI. ANSGARIUS UNION.

(Vol. IX., p. 549.)

REV. C. E. BECKMAN, Secretary, Wretstorp, Orebro, Sweden.

| <i>Statistics.</i>           | 1885.   | 1886.   | <i>Year's Gain.</i> |
|------------------------------|---------|---------|---------------------|
| Income, . . . . .            | \$2,120 | \$2,120 |                     |
| Europeans, Ordained, . . . . | 1       | 1       |                     |
| “ Women, . . . . .           | 1       | 1       |                     |
| Native Helpers, . . . . .    | 2       | 2       |                     |
| “ Communicants, . . . . .    | 20      | 20      |                     |

Work in India.

## XCVII. FREE CHURCH, CANTON DE VAUD.

(Vol. IX., p. 549.)

## OR, MISSION OF THE FREE CHURCHES DE LA ROMANDE.

REV. PAUL LERESCHE, Secretary, Lausanne, Switzerland.

| <i>Home Strength.</i>       | 1885.    | 1886.      | <i>Year's Gain.</i> |
|-----------------------------|----------|------------|---------------------|
| Presbyteries, . . . . .     | 3        |            |                     |
| Churches, . . . . .         | 73       |            |                     |
| Ministers, . . . . .        | 219      |            |                     |
| Communicants, . . . . .     | 7,649    |            |                     |
| Income, . . . . .           | \$11,598 | \$8,163 87 |                     |
| <i>Foreign Force.</i>       |          |            |                     |
| Europeans, Ordained, . . .  | 5        |            |                     |
| “ Lay, . . . . .            | 3        |            |                     |
| “ Women, . . . . .          | 7        |            |                     |
| Native Evangelists, . . . . | 6        |            |                     |
| “ Helpers and Teachers, . . | 9        |            |                     |
| “ Communicants, . . . . .   | 100      |            |                     |
| “ Baptized (adults), . . .  | 222      |            |                     |
| “ “ (children) . . . . .    | 107      |            |                     |

The work of this society is in South Africa.

## XCVIII. DANISH EVANGELICAL MISSIONARY SOCIETY.

(Vol. IX., p. 550.)

REV. V. HOLM, Secretary, Gladsaxe, near Copenhagen.

| <i>Statistics.</i>          | 1885.   | 1886. | <i>Year's Gain.</i> |
|-----------------------------|---------|-------|---------------------|
| Income, . . . . .           | \$8,000 |       |                     |
| Europeans, Ordained, . . .  | 7       | 4     |                     |
| “ Lay, . . . . .            | 2       | 0     |                     |
| “ Women, . . . . .          | 5       | 2     |                     |
| Native Ministers, . . . . . | 1       | 1     |                     |
| “ Helpers and Teachers, . . | 20      | 13    |                     |
| “ Baptized, . . . . .       | 387     | 460   | 73                  |
| “ Communicants, . . . . .   | 160     | 165   | 5                   |

The falling off in most of the above figures is due to corrections. Warm thanks to Pastor Holm for his kind letter and information.

## XCIX. BERLIN JERUSALEM SOCIETY.

(Vol. IX., p. 550.)

DR. STRAUSSE, Secretary, Potsdam, Prussia.

| <i>Statistics.</i>         | 1885.   | 1886.   | <i>Year's Gain.</i> |
|----------------------------|---------|---------|---------------------|
| Income, . . . . .          | \$7,955 | \$6,750 | \$1,205 less.       |
| Europeans, Ordained, . . . | 4       |         |                     |
| “ Lay, . . . . .           | 2       |         |                     |
| “ Women, . . . . .         | 3       |         |                     |
| Native Helpers, . . . . .  | 3       |         |                     |
| “ Communicants, . . . . .  | 210     |         |                     |

No fresh statistics.

The work of this society is in Jerusalem, Bethshala, Hebron, and other places in Palestine, and also at Alexandria and Cairo in Egypt.

## C. UNIVERSITIES MISSION.

(Vol. IX., p. 550.)

REV. W. H. PENNEY, Secretary, 14 Delahay St., Westminster, S. W., England.

| <i>Mission Force and Results.</i>    | 1885.    | 1886.    | <i>Year's Gain.</i> |
|--------------------------------------|----------|----------|---------------------|
| Income, . . . . .                    | \$70,182 | \$77,768 | \$7,586             |
| Europeans, Ordained, . . . . .       | 22       | 26       | 4                   |
| "    Lay, . . . . .                  | 23       | 23       | 0                   |
| "    Women, . . . . .                | 14       | 14       | 0                   |
| Native Ministers, . . . . .          | 3        | 3        | 0                   |
| "    Helpers and Teachers, . . . . . | 35       | 40       | 5                   |
| "    Communicants, . . . . .         | 280      | 528      | 245                 |
| "    Pupils, . . . . .               | 250      | 320      | 70                  |

Here surely is progress which should inspire devout thankfulness to God. We presume the large increase of communicants is due in part to corrections.

It is well to bear in mind that this society allows no salaries. From Bishop to humblest lay helper each and all the workers are content with the bare supply of their daily wants; and one element in the working of this mission deserves special attention and prayerful study by all Mission Boards and Secretaries. It is this: No attempt is made by the home authorities in England to apportion funds to different individuals or agents, or to different branches and departments of the work. Monies and gifts received in England are sent to the mission, and distributed to the work and workers there on the ground according to the best judgment of the Bishop and those who assist him in this division. We would gladly give details of this expanding work at each of the 12 principal stations and along Lake Nyassa, but our narrow limits preclude them.

## CI. CHRISTIAN KNOWLEDGE SOCIETY, (S. P. C. K.)

(Vol. IX., p. 550.)

REV. W. H. GROVE, Secretary, 43 Queen Victoria St., London, England.

The Society for Promoting Christian Knowledge, during the year just reported, has made grants in money amounting to nearly \$115,000, and books amounting to about \$60,000. It has helped to build ninety-two churches, schools and colleges in the colonies and among the missions of the Church of England. It has built or rented sixty-seven Sunday schools in England and Wales, and maintained some hundreds of native students in India and elsewhere. Two hundred and sixty-one former students of its Training College at Tottenham are now at work as school-mistresses in England.

We have traced out several other societies which are doing good work in foreign fields, and it was in our purpose to review them and give them and their statistics a place in this list, but space, time and strength fail us.

| EUROPEAN ORGANIZATIONS.               | Home Strength.  |            | Year's growth in Comm'ts. |              | Foreign Missionary Income. |             |
|---------------------------------------|-----------------|------------|---------------------------|--------------|----------------------------|-------------|
|                                       | Minis-<br>ters. | Comm'ts.   | Total.                    | Per<br>Cent. | Total.                     | Per<br>mbr. |
| 51. Gospel Prop. Society . . .        | 23,000          | 13,000,000 | . . . .                   | . . . .      | \$528,558.00               | .04         |
| 52. Church Missionary Society         | ditto           | ditto      | . . . .                   | . . . .      | 1,161,095.00               | .09         |
| 53. English Baptists . . . . .        | 1,882           | 310,818    | . . . .                   | . . . .      | 351,095.00                 | 1.13        |
| 54. English Gen. Baptists . . . .     | 404             | 26,414     | . . . .                   | . . . .      | 38,144.00                  | 1.44        |
| 55. London Missionary Society         | 3,205           | 360,000    | . . . .                   | . . . .      | 755,112.50                 | 1.87        |
| 56. Wesleyan " 18,850                 | 2,000           | 427,150    | . . . .                   | . . . .      | 690,826.00                 | 1.62        |
| 57. Primitive Methodists, 15,882      | 1,151           | 196,480    | . . . .                   | . . . .      | 9,244.00                   | .05         |
| 58. New Connect'n " 1,310             | 188             | 33,964     | . . . .                   | . . . .      | 22,907.00                  | .67         |
| 59. United Free " 3,977               | 380             | 76,500     | . . . .                   | . . . .      | 62,638.00                  | .82         |
| 60. Bible Christians 1,738            | 239             | 29,042     | . . . .                   | . . . .      | 14,235.00                  | .49         |
| 61. English Presbyterians . . . .     | 278             | 61,781     | 781                       | 1.28         | 93,178.00                  | 1.51        |
| 62. Est. Church of Scotland . . .     | 1,660           | 555,622    | . . . .                   | . . . .      | 136,895.00                 | .25         |
| 63. Free Church of Scotland . . .     | 1,125           | 329,464    | 5,464                     | 1.69         | 560,045.00                 | 1.70        |
| 64. United Presb. of Scotland . .     | 583             | 182,063    | 917                       | .51          | 198,366.00                 | 1.09        |
| 65. Irish Presbyterians . . . . .     | 624             | 102,141    | . . . .                   | . . . .      | 49,165.00                  | .48         |
| 66. China Inland Mission . . . .      | . . . .         | . . . .    | . . . .                   | . . . .      | 84,703.00                  | . . .       |
| 67. Original Secession Church . . .   | 25              | 1,500      | . . . .                   | . . . .      | 3,310.00                   | 2.20        |
| 68. London Society for Jews . . . .   | . . . .         | . . . .    | . . . .                   | . . . .      | 170,952.00                 | . . .       |
| 69. Colonial & Cont'l Ch. Soc. . . .  | . . . .         | . . . .    | . . . .                   | . . . .      | 200,659.00                 | . . .       |
| 70. Christian Faith Society . . . .   | . . . .         | . . . .    | . . . .                   | . . . .      | 12,000.00                  | . . .       |
| 71. So. Amer. Missionary Soc. . . .   | . . . .         | . . . .    | . . . .                   | . . . .      | 63,110.00                  | . . .       |
| 72. Edinburgh Medical " . . . .       | . . . .         | . . . .    | . . . .                   | . . . .      | 44,393.00                  | . . .       |
| 73. British Society for Jews . . . .  | . . . .         | . . . .    | . . . .                   | . . . .      | 51,720.00                  | . . .       |
| 74. Colonial Missionary Society . . . | . . . .         | . . . .    | . . . .                   | . . . .      | 16,933.00                  | . . .       |
| 75. Basle " " . . . . .               | . . . .         | . . . .    | . . . .                   | . . . .      | 200,000.00                 | . . .       |
| 76. St. Chrischona " " . . . . .      | . . . .         | . . . .    | . . . .                   | . . . .      | 23,156.00                  | . . .       |
| 77. Rhenish " " . . . . .             | . . . .         | . . . .    | . . . .                   | . . . .      | 83,454.00                  | . . .       |
| 78. N. German " " . . . . .           | . . . .         | . . . .    | . . . .                   | . . . .      | 21,620.00                  | . . .       |
| 79. Leipzig " " . . . . .             | . . . .         | . . . .    | . . . .                   | . . . .      | 88,120.00                  | . . .       |
| 80. Berlin " " . . . . .              | . . . .         | . . . .    | . . . .                   | . . . .      | 72,406.00                  | . . .       |
| 81. Gossner " " . . . . .             | . . . .         | . . . .    | . . . .                   | . . . .      | 33,500.00                  | . . .       |
| 82. Hermannsburg " " . . . . .        | . . . .         | . . . .    | . . . .                   | . . . .      | 48,500.00                  | . . .       |
| 83. Breklum " " . . . . .             | . . . .         | . . . .    | . . . .                   | . . . .      | 5,060.00                   | . . .       |
| 84. French Evan. " " . . . . .        | 1,500           | 650,000    | . . . .                   | . . . .      | 65,000.00                  | . . .       |
| 85. Netherland " " . . . . .          | 1,612           | 425,000    | . . . .                   | . . . .      | 39,841.00                  | . . .       |
| 86. " Union " " . . . . .             | . . . .         | . . . .    | . . . .                   | . . . .      | 13,650.00                  | . . .       |
| 87. Utrecht " " . . . . .             | . . . .         | . . . .    | . . . .                   | . . . .      | 20,050.00                  | . . .       |
| 88. Java Comité " " . . . . .         | . . . .         | . . . .    | . . . .                   | . . . .      | 6,420.00                   | . . .       |
| 89. Mennonite " " . . . . .           | . . . .         | . . . .    | . . . .                   | . . . .      | 9,430.00                   | . . .       |
| 90. Ermelo " " . . . . .              | . . . .         | . . . .    | . . . .                   | . . . .      | 4,620.00                   | . . .       |
| 91. Chr. Ref. Ch. " " . . . . .       | 296             | 148,489    | . . . .                   | . . . .      | 8,104.00                   | . . .       |
| 92. Dutch " " . . . . .               | . . . .         | . . . .    | . . . .                   | . . . .      | 5,620.00                   | . . .       |
| 93. Norwegian " " . . . . .           | . . . .         | . . . .    | . . . .                   | . . . .      | 55,620.00                  | . . .       |
| 94. Lund's " " . . . . .              | . . . .         | . . . .    | . . . .                   | . . . .      | 7,150.00                   | . . .       |
| 95. Stockholm Stads Mission . . . .   | . . . .         | . . . .    | . . . .                   | . . . .      | 4,000.00                   | . . .       |
| 96. Finnish Missionary Society . . .  | . . . .         | . . . .    | . . . .                   | . . . .      | 20,150.00                  | . . .       |
| 97. Ansgarius Union . . . . .         | . . . .         | . . . .    | . . . .                   | . . . .      | 2,120.00                   | . . .       |
| 98. Free Ch., Canton de Vaud . . . .  | 219             | 7,649      | . . . .                   | . . . .      | 8,163.00                   | . . .       |
| 99. Danish Evan. Miss. Society . . .  | . . . .         | . . . .    | . . . .                   | . . . .      | 8,000.00                   | . . .       |
| 100. Jerusalem " " . . . . .          | . . . .         | . . . .    | . . . .                   | . . . .      | 6,750.00                   | . . .       |
| 101. Universities Mission . . . . .   | . . . .         | . . . .    | . . . .                   | . . . .      | 77,768.00                  | . . .       |
| 102. Christian Knowledge Soc. . . . . | . . . .         | . . . .    | . . . .                   | . . . .      | 135,000.00                 | . . .       |
| European totals, 1885-86, 41,757      | 40,371          | 16,934,077 | 7,162                     | .04          | \$6,392,555.50             | .377        |
| American " " 33,950                   | 83,420          | 11,856,134 | 379,796                   | 3.20         | 3,904,683.21               | .329        |
| Grand " " 1885-86, 75,707             | 123,791         | 28,790,211 | 386,958                   | 1.35         | 10,297,238.71              | .358        |
| " " 1884-85, 75,483                   | 122,088         | 28,736,647 | 438,730                   | 1.56         | 10,371,702.00              | .36         |
| Year's Gain . . . . . 224             | 1,703           | 53,564     | . . . .                   | . . . .      | . . . .                    | . . .       |
| " Loss . . . . .                      | . . . .         | . . . .    | 51,772                    | .21          | 74,463.29                  | .002        |

| Maximum Salary of |          | Administration. |               | Be-gun. For. Mis. | Workers from Christendom. |      |         | Native Workers. |          | Native Comt's | Year's Gain. |          |
|-------------------|----------|-----------------|---------------|-------------------|---------------------------|------|---------|-----------------|----------|---------------|--------------|----------|
| Miss'y            | Officer. | Whole cost.     | Cost. per ct. |                   | Ord.                      | Lay. | Wo-men. | Ord.            | Oth-ers. |               | In com'ts.   | Per cent |
| \$3,000           | \$5,000  | \$77,806        | 17.26         | 1701              | 179                       | 60   | 59      | 118             | 2,000    | 36,683        | 4,183        | 12.87    |
| 2,500             | 2,500    | 135,140         | 13.10         | 1799              | 230                       | 38   | 20      | 261             | 3,314    | 42,717        | 133          | .31      |
| 1,350             | 3,000    | 40,315          | 12.97         | 1792              | 94                        | 25   | 23      | 66              | 666      | 45,113        | 3,142        | 7.49     |
| 700               | 600      | 3,765           | 12.90         | 1816              | 8                         | .    | 9       | 24              | 25       | 1,286         | 43           | 3.46     |
| 1,170             | 2,500    | 56,994          | 8.16          | 1795              | 146                       | .    | 130     | 1072            | 6,096    | 90,561        | less 936     | .        |
| 1,200             | 2,340    | 42,743          | 6.59          | 1814              | 300                       | 50   | 266     | 290             | 3,030    | 221,066       | 115,782      | 109.91   |
| 600               | 942      | 1,068           | 13.06         | 1843              | 3                         | .    | 6       | 2               | 4        | 348           | less 39      | .        |
| 1,250             | 750      | 4,063           | 21.56         | 1860              | 5                         | 2    | 4       | 12              | 60       | 1,176         | 32           | 2.80     |
| 900               | 900      | 3,309           | 5.57          | 1857              | 50                        | 10   | 20      | 15              | 271      | 9,536         | 441          | 4.85     |
| 400               | 750      | .               | .             | 1821              | 74                        | 404  | .       | .               | 1,855    | 5,476         | 179          | 3.38     |
| 2,250             | 0        | 5,154           | 6.60          | 1847              | 16                        | 8    | 15      | 11              | 73       | 3,553         | 241          | 7.28     |
| 3,300             | 750      | 7,485           | 5.78          | 1827              | 15                        | 11   | 10      | 3               | 37       | 553           | 138          | 33.25    |
| 1,920             | 2,000    | 10,310          | 1.87          | 1827              | 40                        | 37   | 53      | 14              | 324      | 5,206         | 235          | 4.73     |
| 2,250             | 2,500    | 11,382          | 6.14          | 1847              | 61                        | 10   | 18      | 21              | 419      | 12,777        | .            | .        |
| 1,780             | 1,500    | 2,990           | 4.62          | 1840              | 14                        | 4    | 10      | 12              | 42       | 450           | 50           | 1.11     |
| .                 | .        | 9,260           | 12.27         | 1865              | 20                        | 80   | 89      | 8               | 112      | 1,320         | 20           | 1.54     |
| 1,000             | .        | 0               | 0             | 1871              | 2                         | .    | 2       | 1               | 3        | 1             | 0            | .        |
| .                 | .        | 32,305          | 23.30         | 1808              | 25                        | 25   | 43      | .               | 91       | .             | .            | .        |
| .                 | .        | 22,327          | 12.51         | 1823              | 145                       | 38   | .       | .               | 94       | .             | .            | .        |
| .                 | .        | .               | .             | 1691              | .                         | .    | .       | .               | .        | .             | .            | .        |
| 3,000             | 3,000    | 12,020          | 23.52         | 1844              | 16                        | 13   | 12      | .               | .        | 185           | 5            | 2.78     |
| 1,500             | 1,500    | 5,500           | 14.12         | 1841              | 4                         | 5    | 3       | .               | 8        | .             | .            | .        |
| .                 | .        | 12,280          | 31.13         | 1842              | 14                        | 11   | 4       | .               | 80       | .             | .            | .        |
| .                 | .        | 2,489           | 18.51         | 1836              | .                         | .    | .       | .               | .        | .             | .            | .        |
| 1,000             | 1,000    | 11,530          | 6.39          | 1815              | 80                        | 27   | 75      | 31              | 305      | 8,520         | 140          | 1.68     |
| .                 | .        | 2,318           | 33.67         | 1840              | 5                         | 26   | 6       | .               | 12       | .             | .            | .        |
| .                 | .        | 15,256          | 22.44         | 1828              | 72                        | 6    | 62      | 2               | 283      | 10,050        | 675          | 7.20     |
| .                 | .        | 2,600           | 14.40         | 1830              | 11                        | .    | 9       | .               | 25       | 400           | 125          | 45.45    |
| .                 | .        | 7,250           | 12.62         | 1819              | 22                        | 2    | 22      | .               | 372      | 13,850        | 261          | 1.92     |
| .                 | .        | 7,060           | 9.75          | 1824              | 46                        | 14   | 30      | 2               | 397      | 8,400         | 140          | 1.11     |
| .                 | .        | 4,250           | 14.52         | 1836              | 14                        | 6    | 12      | 13              | 215      | 13,540        | 690          | 5.36     |
| .                 | .        | 3,500           | 7.52          | 1853              | 40                        | 50   | 42      | 25              | 62       | 4,680         | 260          | 5.85     |
| .                 | .        | .               | .             | 1882              | 3                         | 1    | 2       | .               | 10       | 12            | 2            | 20.00    |
| .                 | .        | 4,620           | 7.10          | 1822              | 26                        | 8    | 26      | 2               | 140      | 7,320         | 500          | 7.33     |
| .                 | .        | .               | .             | 1797              | 12                        | 6    | 9       | 4               | 209      | 100,000       | 1,057        | 1.06     |
| .                 | .        | .               | .             | 1858              | 8                         | 0    | 7       | .               | 30       | 820           | 27           | 3.40     |
| .                 | .        | .               | .             | 1859              | 5                         | 4    | 6       | .               | 18       | 75            | 14           | 2.29     |
| .                 | .        | .               | .             | 1856              | 3                         | 3    | 4       | .               | 12       | 460           | 32           | 7.45     |
| .                 | .        | .               | .             | 1869              | 3                         | 3    | 4       | .               | 14       | 120           | 20           | 20.00    |
| .                 | .        | .               | .             | 1846              | 3                         | .    | 3       | .               | 10       | 280           | 26           | 10.23    |
| .                 | .        | .               | .             | 1860              | 4                         | .    | 2       | .               | 6        | 75            | 15           | 25.00    |
| .                 | .        | .               | .             | 1859              | 3                         | .    | 3       | .               | 14       | 325           | 25           | 8.33     |
| .                 | .        | .               | .             | 1842              | 38                        | 3    | 16      | 12              | 360      | 4,120         | 360          | 9.57     |
| .                 | .        | .               | .             | 1845              | 8                         | 2    | 5       | 0               | 15       | 92            | 12           | 15.00    |
| .                 | .        | .               | .             | 1858              | 4                         | .    | 3       | .               | 2        | 300           | 0            | .        |
| .                 | .        | .               | .             | 1849              | 5                         | 3    | 7       | .               | 6        | 18            | 0            | .        |
| .                 | .        | .               | .             | 1865              | 1                         | .    | 1       | .               | 2        | 20            | 0            | .        |
| .                 | .        | .               | .             | 1869              | 5                         | 3    | 7       | 6               | 9        | 100           | 0            | .        |
| .                 | .        | .               | .             | 1821              | 4                         | 0    | 2       | 1               | 16       | 165           | 5            | 3.12     |
| .                 | .        | .               | .             | 1852              | 4                         | 2    | 3       | .               | 3        | 210           | 0            | 87.50    |
| .                 | .        | .               | .             | 1859              | 26                        | 23   | 14      | 3               | 40       | 528           | 245          | .        |
| .                 | .        | 12,500          | 10.20         | 1698              | .                         | .    | .       | .               | .        | .             | .            | .        |
| .                 | .        | \$569,589       | 9.78          | .                 | 1916                      | 1023 | 1178    | 2035            | 21188    | 652,487       | 128,278      | 24.78    |
| .                 | .        | 260,806         | 7.16          | .                 | 1119                      | 144  | 1266    | 1272            | 9105     | 297,675       | 22,069       | 7.75     |
| .                 | .        | 830,395         | 8.78          | .                 | 3035                      | 1167 | 2444    | 3307            | 30293    | 950,162       | 150,347      | 18.74½   |
| .                 | .        | 809,040         | 7.80          | .                 | 2975                      | 732  | 2420    | 3068            | 28642    | 802,028       | 39,338       | 5.11     |
| .                 | .        | 21,355          | .98           | .                 | 60                        | 435  | 24      | 239             | 1651     | 148,134       | 111,009      | 13.63½   |

## NOTES ON THE TABLE.

Our readers must understand that we do not claim precise accuracy for the figures of this table. In compiling it we have used official figures in every instance where we could obtain them. But many reports are for some reason defective, giving only a part of the figures desired, and in some few instances reports have failed to reach us. In these cases we have supplied deficiencies from our exchanges as far as possible. It must be borne in mind, also, that the *Home Strength* of some of the churches we have not been able to obtain at all, as is apparent from the blanks. We have found several errors, typographical or otherwise, in our Table of American Churches, and have had to revise and correct said table in footing up our grand totals.

1. It will be seen that there has been a gain of 224 local preachers, which doubtless results mainly from more accurate returns.

2. The gain in Ordained Ministers, 1,703, shows a healthy growth in their total number.

3. The gain in communicants (53,564) comes wholly from corrections, not growth.

4. The growth in total communicants, so far as ascertained, has been 51,772 less than the previous year—.21 per cent less.

5. The total income, too, we grieve to find \$74,463.29 less than in the previous year.

6. The cost of administration has increased by \$21,355, almost one per cent. (0.98.)

7. The increase in ordained missionaries is 60.

8. The large increase (435) in lay missionaries shows some errors in the returns of 1884-5 or 1885-6. The increase in women workers (24) is small.

9. Ordained natives have increased by 239, and other helpers by 1,651.

10. The gain in native communicants is 148,134, making the total now (1886) in all the foreign fields, 950,162.

11. Why does not the gain in communicants in the last column but one, 111,009, coincide with the gain in the footing of the previous column? Because in said previous column we have admitted corrections; in the last column we have admitted only actual gains as officially reported.

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## X. GIFTS AND LEGACIES.

HENRY P. HAVEN, of New London, Ct., left \$600 to the American Missionary Association.

THE LATE CORNELIUS B. ERWIN left bequests amounting to about \$1,000,000 mostly distributed as follows: In the first place, New Britain, Ct., was remembered, including public institutions and churches. The South Congregational Church receives the Erwin homestead for a parsonage. This cost in the neighborhood of \$100,000; \$25,000 is also left to keep it in repair, and \$12,500 for a chapel for the same church. The city gets \$10,000 for a soldiers' monument; \$50,000 to improve the public park; \$30,000 to the public library, and conditionally \$100,000 more. Eighty thousand dollars are left for the Old Ladies' Home; \$5,000 each for the Baptist and Protestant Episcopal churches, and \$50,000 for the cemetery and memorial chapel in it.

Boonville, N. Y., MR. ERWIN'S native place, gets \$86,000 in various public bequests, including the library park, etc. There are bequests for Cottage City, MR. ERWIN'S summer home. Miscellaneous bequests are as follows: American Home Missionary Society, American Missionary Association, American Baptist Home Missionary Society,



and the Connecticut Industrial School for Girls, \$10,000 each; Missionary Society of Connecticut, \$2,000; Marietta College, Ohio, \$15,000 for founding ten free scholarships, and \$15,000 for the general uses of the college; Olivet College, Michigan, \$25,000; Drury College, \$7,500; Doane College, Nebraska, \$5,000.

After allowing for all these bequests, and all the bequests to private individuals, it is estimated that there will be a balance of about half a million. Four hundred thousand dollars will be divided as follows: One-third to the American College and Educational Society; one-third to the New Britain Institute—the library before mentioned; one-third apportioned between the American Home Missionary Society, the American Missionary Association, the American Baptist Society, and the Hampton Institute. Then should there be any left it will be divided as follows: \$10,000 to the Baptist Church of New Britain, and \$5,000 to the Baptist Church of Martha's Vineyard, Mass. The balance will be divided among the following equally: Olivet College, Marietta College, Iowa College, Grinnell, Iowa; Ripon College, Wisconsin; and Talladega College, Alabama. It may be that the estate will prove so large that these latter will receive a handsome sum. The trustees of the estate are HENRY E. RUSSELL of New York, MR. ERWIN'S former partner; M. J. WOODRUFF of New York, and HENRY E. RUSSELL, Jr., of New Britain.

W. D. ALEXANDER, late of Tunbridge Wells and Brighton, left the London City Mission \$150,000; London Missionary Society, \$100,000; Religious Tract Society and British and Foreign Bible Society, \$50,000 each; and \$25,000 for missionary work in Kent.

CHARLES MERRIAM, late of the Webster Dictionary Company, Springfield, Mass., left to the American Board of Commissioners for Foreign Missions \$10,000; American Home Missionary Society, formed in New York in 1826, \$10,000; American Sunday-school Union, having headquarters at Philadelphia, \$10,000; American Missionary Association of New York, \$3,000; American Bible Society, \$1,000; American Education Society, \$1,000; Central Turkey College, Turkey, \$10,000, with \$5,000 additional for the Medical Department; Children's Aid Society of New York, \$2,500. Some time before his death Mr. Merriam gave the Springfield City Library \$5,000. The widow receives \$50,000. Three or four servants receive small legacies, and the balance of the property is divided among the children.

THE LATE JOHN VANCE, of Philadelphia, after bequests to his wife and relatives, left to the Northern Home for friendless Children, \$1,000; to the Mercantile Beneficial Association of Philadelphia, \$1,000; to the First Presbyterian Church of the Northern Liberties, \$5,000; to the Pennsylvania Hospital, \$3,000; to the Presbyterian Hospital, \$5,000.

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## XI. NEWS AND NOTES OF THE MONTH.

HON. MISSIONARY PERKINS, from the villages of the Punjab, in May writes:—"I told you of the 10 baptisms here last Sunday, and of the 9 or 10 near Saurian the previous week." July 3, 1887, he writes again:—"More most hopeful candidates are coming in daily. It is marvellous in our eyes."

REV. R. CLARK reports 51 persons baptized at Ajuala and two at Jandiala.

THE FOREIGN MISSION JOURNAL of August reports the baptism of 76 adults, and adds: "Others have given in their names as candidates for the heavenly Kingdom. The Spirit of the Lord is evidently in our midst in a way that I have never seen before."

BRO. BARCLAY reports 100 baptisms in 1886, in Southern Formosa.

From Cuttack, Orissa, 8 recent baptisms are reported.

In the JEWISH HERALD of August are reported 25 recent baptisms of Jews and 341 during the year.

ARCHDEACON CROWTHER reports the recent baptism of 27 adults selected from many candidates.

MR. COSLAND of the Friends' new mission in Japan, reports that 6 of his students have just professed Christianity.

REV. J. OWEN, of Peking, reports baptizing 10 persons and speaks of many candidates.

In the M. E. MISSION at Pakur, 16 baptisms since conference are reported.

In the BAPTIST MISSIONARY MAGAZINE of September are reported over 300 recent baptisms.

Rev. F. D. NEWHOUSE reports 24 adults recently received into the M. E. Church at Allahabad, India.

#### THE LOVE OF CHRIST.

BY MAKUNDA DAS, A HINDU PREACHER.

*Chorus.*—The love of Christ an ocean wide doth roll ;  
Dive deep within its depths, O thou, my soul !  
The soul that steeps itself therein doth find  
An instant peace and joy and rest of mind,  
That ocean knows no shallows and no shore,  
Its surges tell of love for evermore.  
Unending ease is there ; no sin or pain.  
A fragrance spreads o'er all that peaceful main.  
Its waters quench the raging flames of sin ;  
O thou, my soul ! dive deep and rest therein.

*Translated by P. E. Heberlet.*

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#### XII. LOVE TOKENS.

"ELEVATING THE OUTCASTS OF INDIA."

The *Missionary Herald*, of August, 1886, p. 309, brings to our notice an extract from the *Bombay Gazette*, a local secular paper of that capital, describing the low condition and disabilities of the Ma-

hars of Western India. A public meeting was called to raise money for their relief. In remarks on this subject, the *Missionary Herald* speaks of the dependent condition of the "*Mahars*," the caste to which a large portion of the christian converts belong, and adds: "It was felt that the native churches would never become independent and self-supporting until the people of this caste secured some better means for support than the perquisites received from other castes, and Dr. Fairbank has therefore, for some years, been trying various schemes for aiding these poor people to establish themselves in some independent business. Recently farming has seemed to be the occupation to which they could best turn their energies, and sums sufficient for the purchase of oxen and necessary implements have been loaned, and many who could by this slight aid be set on their feet have secured an independent position. \* \* We learn that, as a result of this meeting (in Bombay), offers of aid amounting to over 2,000 rupees have been received by Dr. Fairbank."

On reading the above extract, we are prompted to inquire: (1.) In speaking of the Hindu artizans in this connection, must we not discriminate among them? Do the braziers, goldsmiths, and *all* artizans furnish in this way whatever the farmers require? (2.) And is this system, so far as it is practiced, a "great advantage?" Does it not prevent healthful competition and desirable habits of industry, energy and progress in all departments of business? keeping the people in the old ruts of caste, and of ways and fashions that ought to be broken up and become obsolete as soon as possible. (3.) How about the usage adopted by missionaries and British officials 40 years ago or more, of *paying* these *Mahars* regular day wages for all such services? Has that usage been changed in the Ahmednuggur collectorate? and, if not, why should they require their old village perquisites, or be allowed to have them? If any prefer them and cleave to the cultivators, why induce them to leave by offering a loan of money. (4.) The *Missionary Herald* says: Recently, farming has seemed, &c. *Recently*. This argues a misapprehension. This same attempt to help the *Mahar* converts to engage in farming was undertaken more than a generation ago. The "*Hutt Fund*," given for this purpose by an English friend, was in our care several years, and frequent loans made from it to *Mahar* christians to enable them to buy oxen and farming utensils. We do not now remember that any persons ever repaid the principal, and interest is not required. What has become of that *Hutt Fund* of 40 years ago? If by the help of it and other monies given for the same purpose, "many have been set on their feet and secured independent positions," must not the principal, at least, have been repaid, and constitute a present fund for helping others; and, if so, then why this fresh appeal in Bombay raising over 2,000 rupees for this same purpose? And if the old *Hutt Fund*, and all other sums given heretofore for this purpose, have been

hopelessly sunk in this undertaking, how much more shall be thrown after them?

We are not opposed to any effective schemes for the secular benefit of converts from heathenism, but let them be such, and with such conditions, as shall effectually enlist their own industry, energies and personal efforts.

### XIII. FIELD NOTES.

ECHOES.—*The Missionary Review*, published at Princeton, N. J., by Rev. R. G. Wilder, stands first and foremost among the missionary publications of the day. Its sharp, pungent and incisive articles have a wonderfully stirring effect, while its intelligence from every part of the wide field is remarkably full and interesting. It is an innovation on the usual dull and stereotyped way of presenting the work of missions, for its style is bright, animated, and progressive, and none the less, on that account, judicious, and careful and reliable in its statements. Dr. Wilder is very progressive, and at times very aggressive, but he carries upon his shoulders a remarkably clear head which can generally be depended upon as being right. As a missionary publication there is certainly nothing like THE REVIEW. It covers the whole field of missions in all its aspects, and the mission work of the entire church through all its various denominations. It is itself undenominational, and just and impar.ial towards all. No one, whether pastor or layman, who is interested in the grand work of missions, can afford to do without THE REVIEW. Subscriptions, \$1.50 a year, should be addressed to Rev. R. G. Wilder, 436 West 20th street, New York.—*Christian at Work*.

SUBSCRIPTIONS IN ARREARS.—Our subscribers who noticed our plans mentioned in our last issue, pages 574–577, will not wonder at our earnest wish to have all subscriptions now due, whether of 1887 or previous years, paid in *at once*, to enable us to settle all accounts as far as possible, before we transfer the REVIEW to other hands. Nor will they need an apology for the issue of this year's remaining numbers of the REVIEW as much *in advance* as possible. Those who heed this notice and send us their subscriptions at once will do us a special kindness; and though all unpaid subscriptions are now *in arrears*, we will gladly accept the *advance rate*, \$1.50; but if delayed till we transfer them with the REVIEW to our successors, it will be just and right for them to enforce the *arrears rate*—\$3.00 a year.

MISSIONARY LECTURESHIP.—Dr. Duff founded such a lectureship for the Free Church of Scotland. Rev. James Long has just paid into the hands of trustees 25,000 rupees to found such a lectureship in connection with the Church Missionary Society; and the Rev. Edward Storrow is calling on the congregationalists to follow so good an example. Why have we not such a lectureship in one or more of our Theological Seminaries in America? Either a lectureship, or a regular Chair of Foreign Missions should be established without delay. Since the above was written we are glad to see a beginning made by the New York University.

## MISSION TO LEPERS IN INDIA.

FOUNDED 1874.

*“Jesus, moved with compassion, put forth His hand and touched him, and saith unto him, I will; be thou clean.”—Mark i. 41.*

## OBJECT OF THE SOCIETY.

There are in India 135,000 lepers—men, women and children—victims of the most terrible disease known to humanity. This Society seeks to proclaim to them the blessed Gospel of the Lord Jesus Christ, and, as far as possible, to relieve their dreadful sufferings, and provide for their simple wants.

## MEANS EMPLOYED.

The Society endeavors to utilize as much as possible existing agencies, by assisting Leper Asylums already established, and providing Missionaries with the means for carrying on Christian work in connection therewith. It makes grants of money towards the building of new Asylums, Prayer-rooms, etc.; and in many instances provides for the entire support of Lepers. It is at present carrying on a work at Kashmir, Tarn Taran, Sabathu, Dehra, Almora, Lohardugga, Calcutta, and Alleppey, in connection with the Church Missionary Society, the London Missionary Society, the American Presbyterian Mission, and Gossner's Evangelical Mission.

## HOW IT IS SUPPORTED.

This work is entirely supported by voluntary contributions. Its needs are laid before Christian people, in reliance upon Him Who gave it as a special sign of His ministry that the Lepers were cleansed; and as He provides the funds the work is carried on. The Lord has greatly blessed the efforts of the Society in the conversion of souls, and it is contemplated largely to extend its operations should the funds be provided. £6 will support a Leper for one year, and £20 will supply a Christian teacher to an Asylum for the same period.

All information, books and pamphlets, reports and collecting cards, may be obtained from any of the Secretaries, who will also gladly receive contributions.

The Secretary, WELLESLEY C. BAILEY, Esq., who has himself worked for many years among the Lepers of India, will gladly address meetings in Drawing-rooms or elsewhere. Application should be made to him at 17 Glengyle Terrace, Edinburgh, Scotland.

We heartily commend this work to the Christian sympathy and support of the friends of suffering humanity. Of the different Asylums in the localities mentioned above, that at Sabathu, with 90 inmates, is in charge of Bro. B. D. Wyckoff, and the one at Dehra, with 60 inmates, in charge of Rev. R. Manoah, Native Pastor of the Reformed Presbyterian Church.

## DEAF AND BLIND IN CHINA.

EDITOR MISSIONARY REVIEW. — *Dear Sir.* — Will you note in the REVIEW that Charles Parker, 202 S. Oxford St., Brooklyn, N. Y., has with much “*con amore*” undertaken the work of answering enquiries and aiding in every way those who can go to Asia as teachers of the deaf and the blind.

He has had 72 years of an active life, but gives promise of many more in unusual vigor for one of his age. He asks for no subscriptions or collections, but, becoming satisfied with the capabilities and spiritual qualifications of candidates, he introduces

the monied men to them, and with his counsel they settle the important question of service and money assistance, in passage etc., between themselves. You may state that there are schools for the blind, either begun or about to be opened, at Peking, Han-kow, Shanghai and Hong Kong. The institutions at Shanghai and Han-kow both need qualified teachers.

Men on the ground have secured the land for the school at Shanghai, and rooms at Han-kow, and they will arrange for meeting the expense, but they want teachers devoted exclusively to the work. Please ask your readers to recommend to Mr. Parker teachers, either with or without sight, and either hearing or deaf, for these two classes in China.

For the deaf youth there are two places—Tungchow in the north, and Swatow in the south—where work has been begun.

Peking, Shanghai and Hong Kong, or Canton, should have, at an early day, schools opened for afflicted boys and girls.

These schools can fill the important place of being specimen institutions, which the Chinese it is hoped will not be slow to imitate in other great cities.

It is a fact of great interest to us that, with the opening of this new Canadian Pacific route to China, \$135 covers the expense of fare from New York to Hong Kong. Comfortable sleeping cars to Vancouver are also included free. The only additional expense is for food during the five days to the Pacific Coast, and perhaps lodgings for a day or two in waiting for the steamer.

Mr. Parker is himself blind, and so has great sympathy for the class for which he labors.

He has through long experience become averse to much machinery, and intends to keep no accounts, as the patrons of this philanthropy will become their own treasurers.

Yours truly,

J. CROSSETT.

The number of the blind in China is stated to be 500,000. They abound in every city, frequently going about in bands of a dozen or more, hungry and almost naked, many of them afflicted also with leprosy.

A Scotch workingman, Mr. W. H. Murray, led by the loss of his arm to turn his attention to mission work, has invented a system for teaching the blind Chinese to read, so that these blind beggars may be taught, reformed and employed to read the Bible to others. This system has been thoroughly tested, and, if we understand rightly, is being adopted in China. Some brief account of the system, and the process by which Mr. Murray reduced it to practice, is given in a tractate by C. F. Gordon Cumming. We hope it is to prove a great blessing to the blind sufferers in China.

CONDUCT OF MISSIONS.—The Rev. R. R. Williams, President of the Romapatam Theological Seminary, who has done most excellent work in the training of young men for Pastors and Preachers in India, writes :

“I believe that the time has come when God calls upon every Baptist church that has the means to send out a missionary. Many churches would raise three or four times as much for their own representative as they do on the present plan. \* \* If a number of our most aggressive and spiritual churches will now send their representatives it will be the beginning of a glorious era. \* \* Take two Baptist churches of equal strength in the same city. Let one choose out a man or woman called of God to bear

the glad tidings of salvation to the heathen. Let them support him in his work from their own funds, and let the other church take collections for the general work. I venture to predict that before five years the former will have so outstripped the latter in spiritual power and evangelization that no further experiment will be needed. Five hundred men ought to be sent out this fall."

#### XIV. BOOK AND LITERARY NOTICES.

KING SOLOMON'S DIAMOND MINES.—Julian Hawthorne, who ought to be a good judge, says of H. Rider Haggard's story of "King Solomon's Mines," "There is no story of adventure that surpasses it." That seems to be the popular verdict. Everybody is reading it or talking about it. Of course there is no end of editions published, from cloth bound at \$1.50 to the *Seaside Library* edition at 20 cents. And, as might be expected, the cheapest of all is *The Literary Revolution* edition which in large type, unabridged, sells for 5 cents in paper covers, or 20 cents in cloth binding. Specimen chapters are sent free to anyone asking for them. It is a source of amazement to look through one of the *Revolution* 64 page Catalogues (sent free to any applicant), and note the literary riches to be secured almost "for a song." If you have never seen a catalogue, or have seen none recently, it is worth while to write a postal card and get it. Some extraordinary bargains are offered during the summer months. Address JOHN B. ALDEN, Publisher, 393 Pearl St., New York, or Lakeside Building, Chicago.

*Library Magazine*, for June: John B. Alden, 393 Pearl st., New York. Among the rich things of this number are: The Imaginative Art of the Renaissance, by Vernon Lee. A great "Find," at Sidon, Syria, by Rev. W. K. Eddy. History and the Practice of Law, by Henry N. Wilson. The Predicted Era of Peace, &c., &c.

THE 25TH ANNUAL REPORT OF THE BURMA BIBLE AND TRACT SOCIETY shows that the Society is accomplishing a good work with the small income of 7,830 rupees.

THANKS TO BRO. CAMPBELL for local REPORTS OF CANADIAN PRESBYTERIAN MISSION IN CENTRAL INDIA. They will help us render our next statistics of the mission more accurate, we trust.

THE CATALOGUE OF THE MEIJI GAKU IN, at Tokyo, Japan, classifies the different departments and gives their courses of study. From the Theological Department the Graduates last year were eleven, and six left without completing the course. The present number of its undergraduates is 15.

HEALING THE SICK AND PREACHING THE GOSPEL is the title of the International Medical Missionary Society's statement for the year 1886. It embodies the Constitution and By laws of the Society, and information on all points of interest to intending students. Medical Director, George D. Dowkontt, M. D., 118 E. 45th St., New York.

OUR LITTLE ONES AND THE NURSERY for July keeps charming despite the hot weather. Boys who would like a pony to ride every day will be apt to read "HOW STEWART EARNED THE PONY." \$1.50. Russell Publishing Co., Boston, Mass.

REPORT OF AMERICAN MARATHI MISSION FOR 1886.—This local report of 76 pp., with an appendix of 12 pages more, contains many details of interest. It shows a present total membership of 2,905, an advance of 114 over the previous year. It reports 27 churches, 14 pastors, 76 S. schools, with 2,339 pupils, 271 more than in the previous year. It reports 99 day schools, with 2,523 pupils. What a change since 1854, when Secretary Anderson went all the way to India on purpose to destroy our schools, after finding he could not effect their destruction through the missionaries—only by his own presence and arbitrary power.

This pamphlet reports 245 native agents, 37 Bible readers, 25 Bible women, 15 new out stations and four new churches.

THE PULPIT TREASURY for July carries with it the evidence of its superior excellence. There are no unprofitable, abusive, speculative or unpractical topics dis-

cussed in its pages. But whatever tends to instruct, guide, help, suggest, finds a place and bears its message to the preacher in the pulpit and in his daily pastoral work, as well as to the Christian worker in whatever vineyard he may be engaged. The portrait of the Rev. Dr. Morgan, Rector of St. Thomas' Church, New York City, furnishes the frontispiece, and his sermon on Old Age, its Trials and Consolations, which accompanies it, is instructive, sweet and tender. There is also a beautiful view of the church and a sketch of his life. The sermon by Dr. Sample on the Christian Ministry and its Work, is a fine specimen of compact, direct and chastely expressed thought fitted for present day duty. Dr. Tinker's Sermon to Young Men should be read and pondered by thousands to whom it speaks words in season. Bishop Stevens' Sermon on Strength and Beauty in the Sanctuary supplies suitable ideas for a dedicatory service, and the Children's Sermon by Rev. G. W. Brooks will be found very suggestive. The Leading Thoughts of Sermons by Drs. J. Hall, Eaton, Whyte and Hiden are worthy of their authors. Dr. G. Draper graphically describes the London May Meetings. Principal Brown deals with Scepticism in Ministers, Professor Fisher with Difficulties in Scripture, Professor Hunt with Christian Meditation, W. St. Chad Boscawen with Assyrian Ideas of Death, Dr. Moment throws light on Sabbath School Lessons, and Rev. J. S. Ramsey gives an excellent charge to a pastor. The Editorials are bright and suggestive. All departments are well filled. E. B. TREAT, Publisher, 771 Broadway, New York.

Bright and Beautiful comes the PANSY of July, full of charming stories and elegant illustrations, well adapted to please all the dear children who send their \$1 a year to D. Lathrop Company, Boston, Mass., for which it is sure to come to them each month, without fail.

THE LIBRARY MAGAZINE for July, John B. Alden, 393 Pearl St., New York, is a rich number. Some of its papers treat of "Competitive Wheat Growing;" "Conquest of Burma;" "Blunders;" "Silk-Worm Raising;" "Closias and the Semiramis Legend;" "Decay of Bodily Strength in Towns;" "The Czar Nicholas;" "Dacoity in Burma;" "Shylock and his Predecessors;" "Sleep and its Counterfeits," &c., &c.

THE PULPIT TREASURY for August is promptly on hand. Its readers will find this a choice number. It is full of intellectual and spiritual food—varied, fresh, nourishing, satisfying. Every preacher will be fed and stimulated by reading it, and every Christian worker after reading it will feel better furnished for active duty. The frontispiece is a portrait of President Dwight of Yale University. This is followed by his Baccalaureate Sermon, also a sketch of his life and a brief account of the Yale University, by the Editor; with views of the Divinity School of Yale University and of the New Haven Green. Dr. B. Hart furnishes an able sermon on Preaching to the Spirits in Prison, Rev. D. Van Pelt one on the Law of the Lord, and an Expository Lecture on the Gospel Virtues is given by Dr. J. Moore. The Leading Thoughts of Sermons are by Pres. McCosh, Pres. Hitchcock, Revs. C. A. Spurgeon and E. M. Deems. Each of the following articles is full of interesting, hopeful thought—The Sunday School and the Church, by Rev. J. K. Nuttall; The Training and Preaching of Augustine, by Prof. D. Duff, D.D., of Edinburgh; Some Misquotations of Scripture, by Rev. G. Gladstone, Glasgow; Preaching to the Masses, by Dr. T. DeWitt Talmage; Charge to the People, by Rev. J. B. Kugler; The Pharaoh of the Oppression, by W. T. Smith; The Father's Part in the Training of the Children, by Rev. C. B. Rice; Russian Jews' Conversion to Christianity, by Prof. G. H. Schodde; How the Prayer Meeting Committee should go to Work, by Rev. S. W. Adiance; Making Christ Real, by Dr. T. L. Cuyler; Light on the International Lessons, by Dr. A. H. Moment—with Editorials on Hearts before Heads, Weighing Crime against Gold, Decalogue Prohibition, The Aroma of Christ, The True and the New. "God Intoxicated Men." Yearly, \$2.50. Clergymen, \$2.00. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

SEAMAN'S REST, 40 Qua Du Port, Marseilles, France. — The *Seventh Annual Report* of this *Rest* shows that a good work of much value is being here prosecuted, under the superintendence of CHAS. E. FATHFUL. The lodgers in this *Rest* of all different nationalities the past year have been 419—each remaining long enough to receive decided religious benefit.

OUR LITTLE ONES AND THE NURSERY for August, Russell Publishing Co., 36 Bromfield St., Boston, Mass. \$1.50 a year. For elegance of illustrations and special adaption of its subject matter to young minds and tastes, fully maintains its character unrivalled.





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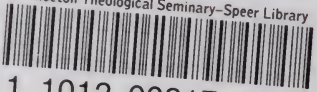
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